

AN INTRODUCTION
TO THE
MAITHILÍ LANGUAGE
OF
NORTH BIHÁR
CONTAINING
A GRAMMAR, CHRESTOMATHY & VOCABULARY.

BY
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PART II.
CHRESTOMATHY & VOCABULARY

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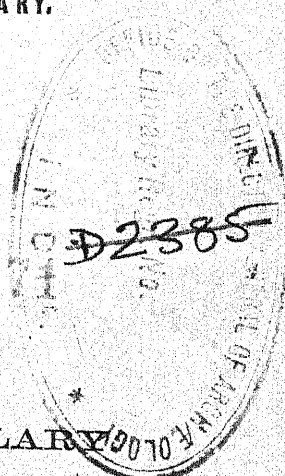
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XII L 8
A CHRESTOMATHY

OF

THE MAITHILÍ LANGUAGE.

This reading book contains nearly all the Maithilí Literature I have been able to collect. I hope that every word in it will be found in the Vocabulary; special precautions having been taken to secure this object.

The prose will be found much the purest, being practically written according to the rules laid down in the grammar. The poetry is not so pure, poetic license admitting many Hindí and Braj forms and words. These will be found noted in the Vocabulary. Of the poets, the worst sinner in this respect is Fatúrí Lál, in the song of the *Bamine*. Bidyápati or Vidyápati, as he is indifferently called, is comparatively pure, but, as might be expected, archaic forms and words appear in his poems, and he is frequently obscure and almost always difficult. Often he exhibits a neatness of expression and conciseness worthy of Martial. I hence put him near the end of the reading book, though his songs are the first which I collected and reduced to order.

The first piece given, is a letter copied *verbatim et literatim* from a letter filed in my court; only names of persons and places have, for obvious reasons, been changed, and a few signs of punctuation added.

॥ श्री चंपावती निकट दुरमिल झा लिखित पत्र ॥

खलि चिरंजीवि चंपावती केँ आशीष, आगा लक्ष्मनक जुबानी ओ चीठी सौँ अहाँ समक कुशलकेँ बूझल, मन आनंद भेल । श्री लक्ष्मी देवि केँ नेना कोट कैन्दि, जेहि सौँ ओकर परवरण होइक से अवश्य कर्त्तव्य थीक; ऊनिका माता नहिँ; अहैँ लोकनिक भरोस तेल कुँड़क निगाह रहैन्दि । एक बक्स पठाओल अकि, से अहाँक हेतु, अहाँ राखब; बक्स में कौ ६) टा रुपैया कैक, ओ मसाला सभ कैक; से बक्स खोलि दुइ टा रुपैया ओ आधा २ सभ

मसाला लक्ष्मी दाइ केँ अपने चुपे देबैन्हि, दुइ टा रुपैया मसाला बक्स अपने राखब ; अहैँ लै भेजाओल अछि । कोनो बातक मन में अदेशा मति राखी ; जे चीज बस्तु सभ अहाँक नोकसान भेल अछि, से सभ पज्जवत, तखन हम निश्चित हैब ॥

श्री समधी जी केँ प्रणाम ; आगा भोला साऊँ केँ बज्रत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिँ करैकियेन्हि ; हमरा बेटा जेहन छथि, से खूब जनै-छी ; जलदी रुपैया अखल करू, नहिँ त पीकू पकताएब । बखारीक धान सभ बँच लेलन्हि, एह बेवृषा केँ कहाँ तक नीक अकिल हैतैक ॥

श्री बाबू गोबिंद केँ आशीष ।

रुपैया अमोट धारा

{ रहिकाक पज्जना	२)	२
{ श्री लक्ष्मी दाइ	२)	२
{ श्री छोटी जनी	२)	२

TRANSLATION OF A LETTER WRITTEN BY PURMIL JHA' TO MUSAMMA'T CHAMPA'BATÍ,

After compliments, may you live for a long time. My good wishes to Champábatí: Moreover, I have learnt both from the mouth of Lachhuman, and from your letter that you are all well, and my heart has been pleased thereby. Lakshmi Debí has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets every thing necessary (*lit.* oil and pots). I have sent you a box herewith, it is for you, keep it. In the box there are six rupees, and some *Kábuli** fruits; open the box, and give two rupees and half the fruit to Lakshmi Dái, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bholá Sahu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gobind Bábu.

* The word *masálá* usually means "spices." I am, however, assured that here it must be translated as above.

	Rs.	Slabs of mango conserve.
For the Rahiká bridegroom	... 2	... 2
„ Lakshmí Dái	... 2	... 2
„ the Little Folk	... 2	... 2

The next piece selected is the song of king Salhes. It is most popular throughout the district amongst the low caste people, and is printed word for word as it was taken down from the mouth of a Dom. Salhes was the first Chaukidár, and is much worshipped by Dusádhs, a caste whose profession is to steal and to act as Chaukidárs, preferably the former. Throughout Tirhut, Salhes *asthāns* can be seen under the village *pīpal* tree, composed of a raised mud platform surmounted by mounted figures made of clay, representing the various characters of the song. Here the Dusádhs worship him.

Although a song, it is written in prose, and is chanted, rather than sung. Note that, throughout, Transitive Verbs in the past tense frequently take inflections which properly belong only to Neuter Verbs.

॥ अथ गीत राजा सलहेसक ॥

१ । भेल भिनसरवा ठाढ़ि दरवाजा गै मालिनि कर जोरि भिनती करैकथि देव मुनिक नाम, सुनु इन्द्रासन कपन कोटि देवता जे इन्द्र जनम देखैन्हि कठि राति सोइरी घर में ताहि दिन लिखि देल सलहेस सन बर । जनक कारन अचरा बान्हलि, पर पुरुष मुँह नहिँ देखलि, जनम पाए सिन्दुर नहिँ पेन्हलि । ऊनि स्वामीक कारन काँच बाँसक कोहबर बान्हलि, रचि रचि ढोरलि लाली, पलङ्ग सेज भारि ओकाओलि, ऊनका कारन । सिक्किआ चीरि बेनिआ बनाओलि स्वामी कारन ॥ गौरी आय्योत ना ॥

२ । हाहा गे । भेल भिनसरवा, कोइलि बोलइत, दरवजवा ठाढ़ि कल जोरि भिनति करैकथि कपन कोटि देवकोर नाम पर । सुनु इन्द्रासन इन्द्र लोक कठि राति जाहि दिन जनम देखैन्हि सोइरी घर में ताहि दिन लिखि देल सलहेस सन बर । बालपन अचरा बान्हलि, पर पुरुष मुँह नहिँ देखलि, जनम पाए सिन्दुर नहिँ माँग पछिरलि । ऊनका कारन काँचे बाँसक कोहबर बान्हलि, लाल पलङ्ग सभ रङ्ग सेज ओकाओलि, सिक्किआ चीरि बेनिआ बनाओलि ॥ गौरी अवत ॥

३ । नान्हिटा सँ पोसलजँ, एतेक बस्तु आनि कै घर में रखलजँ, तैओ न स्वामी सलहेस ऐलाह । ऊनका कारन फुलवाड़ी रोपलि, रङ्ग रङ्ग फूल आनि

लगाओलि, बेली फूल, चमेली, ओ बुलकुंज, नेवार, तेखरिक फूल फुलवाड़ी लगाओलि ऊनि सलहेसक कारन, साँची बीड़ा पान लगाओलि, मेदनी फूल गाँजा आनि लगाओलि, तैओ सलहेस मोरंग नहिँ आएल। बिना पुरुष सौँ कोना दिवस गमाएब, यहि सोग सन्ताप सँ तेजि दितऊँ मोरंग राज, देस पैसि कै खामी तकितऊँ। खामी सलहेस जौँ मिलतथि, खामी सलहेस लै राज भोगितऊँ, नहिँ मिलताह हिया हारि घुरब, सोग सन्ताप सौँ पानि घसि खसब, फेरि पलटि मोरंग नहिँ आएब। जनम सौँ गहना गणाय राखलि, कहियो नहिँ पहिरलि, आइ मन होइअकि जे गहना पहिरि ऐना म देखितऊँ, जे केहन लगैअकि स्मरति ॥

४। गहना पहिरि बैठलि मालिनि सुरखी देखै ऐना में। बड़ सुन्दर लगैअकि, एक रती सिन्दुर कारन माँग उदास लगैअकि। तखन दमसि उठलीह घर सौँ, बिलकुल गहना खोइका बाँधलि, घर सौँ चलि भेलि मालिनि। नगर गुजरात तेजि देब, जहाँ भेटताह खामी सलहेस देस पैसि ताकब; जौँ कतऊँ मिलताह खामी, तौँ लैकैक आएब मोरंग राज; नहिँ मिलताह हिया हारि लौटब, सोग संताप सौँ बुड़ि कै मरब ॥

५। भोर होइत भिनसरवा कनैति घर सौँ बहार भेलि, चार दीस ताकथि, बाट ठाढ़ि पचतावथि जे नहिँ भेटै बाट बटोहो, नहिँ भेटै संग समाज, ककरा दिया समाद पठाएब। हिया हारि कै चललीह मालिनि कनैत चललीह मालिनि खामीक उदेस। डेगेर चललीह, जोजन भरि जाय जुमलीह अपना फुलवाड़ी; फूल देखि धरती खसलि मुरकाय, तखन लोटि लोटि कनै लगलीह फुलवाड़ी में। ऊनका कानब सुनि संग समाज सखी बहिन भोर होइत आइलि ऊनका फुलवाड़ी। तखन जाय पुकबह्छन्दि सखी कौँ जे कोन वेड़ा है फुलवाड़ी में कानब, की ऊनका माय बाप गारी देलक, की परोसिया उलहन देलक ताहि विरहँ ऐलीह फुलवाड़ी ॥

६। तखन पुकैथीन्दि चंपा जे की जानि घर सौँ बहार भेलि। तब कहै-कथीन्दि दौना मालिनि एक सलहेसक कारन घर तेजलऊँ, घर तेजि खामी सलहेसक कारन चललऊँ। पाँचो सखी चली कमला घाट जे कमला घाट में खामी सलहेस हाथी नमावै औताह, ओहि ठाम जौँ मिलताह खामी सलहेस तौँ लाएब जादू सौँ लोभाय। आनि अपना फुलवाड़ी मड़वा बान्हि बियाहि देब; तोहरा काड़ि कोनो सखी नहिँ द्रिष्ट, रोपब, तील कुपल लै उसरंगि देब।

तौ पाँचो बह्निनि चललीहि कमला नहाय, जाय जुमलीहि ठीक दुइ पहर में
कमला घाट में, ठाढ़ि चारु दीस बाट ताकथि जे कोन दीस सौँ सलहेस
आताह । तखन चीर उतारि तेहि ठाम राखलि तेल फुलेल कमला में भसाय
देलि ॥

७ । कमला में भसाय कल जोरि मिनति करैअकि, जे जलदी सलहेस केँ
मंगाए दिअ जे दरसन होए । पाँचो बह्निनि एतवा कहि कै कमला में डब
देलेनि । आसन डोलि गेल, कपन कोटि इन्द्र देवता जाय कै पैठल जहाँ बैठल
कचहरी में ताहि ठाम, उदमत लगाए देल । सभटा हाल कहि देल सलहेस
केँ, तोहरे कारन पाँच सखी बारह बरख अचरा बान्हलि ; आवै कहब कमला
घाट स्वामी सौँ दीदार हैत । एतवा समाद सलहेस केँ गेल अकि; सलहेस
कहल अकि जे हम नहिँ जाएब, सुगा पठाए बेदुली मंगाए इअार केँ सहि-
दानी देखाए देब । तखन एतवा खबरि सलहेस केँ भेल अकि, लगले ऊकुम
देल भिनमा खवास केँ डेउड़ी सौँ सुगा आनि दे; भिनमा खवास गेल अकि,
सात खंड डेउड़ी पिंजरा टाँगल जाय, भिनमा खवास पिंजरा उतारल तौ
पिंजरा उतारि लाएल, बीच कचहरी सलहेस के आगा राखल, सुगा बहार
कै सुगवा उड़ाए देल । तर तेजल धरती उपर असमान बिचली परती सुगवा
देरे चक भाउर चलि गेल कमला घाट । पाँचो बह्निनि कमला में खेलाए
धमाउर, उपर में सुगा देरे चक भाउर । चारु दीस नजरि खिड़ावै, खन
कनडेरियँ सुरखी परेखे, खन त्रिछि गेदुली पर देरे ऐसनि भपट मारै सुगवा
बेदुली लै भागल दौना मालिनि माँगक लै भागल । सुगवा धैल पकड़िआक
बाट, जाइत जुमल सखु बन, जुमल पकड़िआ राज बीच कचहरी दुनु इअार
के बीच में ओन के ओन दै बेदुली नेड़ाए देल । बेदुली देखि बज्जत मन कगु-
लक जकर बेदुली लाएल तकर तिरिआ केहन सुरखी ॥

८ । कहथि सलहेस, सुनह सुगा, जकर बेदुली लैलाह से जौँ पिछोर करै तौँ
धरम करम नहिँ बचते; से नहिँ, जाय बेदुली सखु बन पजँचा दहक । जाय
सुगवा सखु बन पजँचल, असेक कर गाक पर बैठल । पाँचो बह्निनि तकैति
हिआ हारनी भेलि, जाइत चारि बह्निनि घुरलीह हिआ हारि घर केँ;
दौना मालिनि कुसोथरि देलि अकि, होइत भोर सुगा उड़ल, आवि कै सुगा
बेदुली देल अकि दौना मालिनि केँ; लिअ मालिनि अपन बेदुली; जाय
मोरंग राज फुलवाड़ी में बैठब, हम सालहेस केँ पठाए देब ॥

९ । पलटि ऐलीह मालिनि अग्रना फलवाड़ी । होइत भोर सलहेस पजँचल,

राति बिराति जाय जुमल मोरंग राज फुलवाड़ी। होइत भोर सलहेस आरल फुलवाड़ी ॥

१०। भेल भिनसरवा बोलल कोइलि। उठलीह मालिनि फुलवाली लेन फुलवाड़ी ठाढ़ी फूल तोड़ि गूँथलि गृमहार सलहेस ला। ताहि बेरि जुमल अमदेसिया चोर। चुहड़ माल मोकामा गढ़ सँ। दीन दुपहरिया घर घर फिरै, पकड़िया टेबनै फिरै, पकड़िया चुहड़ योग हवेली नहिँ मिलै, तकैत तकैत मिलल राजा भीमसैनक डेउढ़ी। डेउढ़ी टेबि चलल चुहड़ माल दुइ चारि कोस अन्तर जंगल में डेरा खसाओल। सुभिरै लागल देवी असावरि घरक गोसाउनि। जनम सँ पुजलजँ मोकामा गढ़ में, कहियो जन्म भरि चोरी नहिँ कैली; सुनल पकड़िया में ननुआ सलहेस जन्म लेल, बड़ योगमन्त, चौदह कोस पकड़िया कोतवाली लिखाओल; जनक डाक सँ ककरो टंगरि साबित नहिँ होइअकि जे जनका पहरा में चोरी करै ॥

११। से जानि चुहड़ माल चढ़ि कै आरल, भौंटीक केस बाँधल, दोहरि चरना चढ़ाओल, लाख दर लाख कूड़ी गतर में बाँधल, कमर में ढाल बाँधल। पेलर कूड़ी लेल हाथ कै, बैठल धरती में। आसन लगाय कै, देल पेटकुनिया धरती में, सेन्ह काटै लागल, दुइ चारि कोसक बीच सँ धरती में मिलि गेल; सेन्ह कटैत चल जाय पकड़िया राज में। होइत भोर राजाक धरहर में सेन्ह काटै लागल, सेन्ह काटि पऊँचल जाहि घर में रानी हँसाबती सूतलि सोनाक पलंग पर मुनहर घर में, ताहि ठाम घर में पऊँचल चुहड़ माल चोर। जनका सिरमा में सेन्ह फुटल जाय, चुहड़ माल पलंग ओँठघि बैसल। जाति दुसाध परतीति नहिँ करिये, मुड़ी उठायकै घर में ताकै माल, कोनो माल नहिँ मिलल, देखल हँसाबती सूतलि सोनाक पलंग पर, लाख दर लाख गहना गतर में। तकरा तजवीज करै चुहड़ माल जे कोन चीज लेब। दुइ चीज लेब, सोनाक पलंग ओ रानीक गराक चन्द्रहार लेब। एतवा कहैत में भिनसरवा भेल, ताहि सँ चन्द्रहार रानीक गरा सँ काटि लेल, ओ रानी केँ उठायकै भीमसैनक खटिया पर देल, ओ सोनाक पलंग मथा पर राखि लेल ॥

१२। होइत भिनसरवा भागि चलल ओहि सेन्ह दै, चारि कोसक तर दै ऊपर भेल जंगल में। लगले मोसाफिरक भेस पकड़ि लेल, माल जोर बर जोर लेने जाइअकि मोकामा गड़ में; जाइत गंगा घाट त्रिबेनिआ पहर दीन उठैत गंगा पऊँचल। तब कहैत अकि गंगा सँ “मुनह गंगा, चोरि कै आरल ह्वी, परबत राज सौँ राजा भीमसैनक गढ़ सँ ओ सलहेसक पहरा सँ लेने जाइ

की। कहियो काल चढ़ै सुदै सलहेस तकरा पार मति करह, जाहि घड़ी पार करब हम खुनब आवि कै धर्मक बाँध बाँधि देब” एतवा कहि गंगा पार भै गेल ओहि पार मगह में, मगह सँ चलल मोकामा गढ़ में, सात खंड डेउड़ीक बीच में गाड़ल। ताधरि रानीक घर में नोन्द नहिँ टूटल, केओ नहिँ जागल, डेउड़ी में सबक पहिले सलखी नौड़ी जागलि ॥

१३। बाढ़नी लेने अंगना बहाड़ि ओसरवा में ठाढ़ि भेलि, तखन तजवीज करै बिना पुरुष केँ त्रिआ एतेक बेरि धरि सूतलि; तखन नड़ाय देलि बाढ़नि, धार पऊचलि अन्दरात, केवाड़ खोलि जगाए देलि हँसाबती रानी केँ। उठू उठू रानी एहन बच नोन्द भेल, केन चोर आवि घर सेन्द् देल; एतेक कहैति में रानी उठलि हँसाबती, रानी सेन्द् देखि गर्द कैलि। ततवा बेरि में दौड़ल बिलकुल नोकरिआ, दौड़ि कै घेरल चारू दीस डेउड़ी, ताकै चोरक बनार कतऊ नहिँ मोले। तखन कनै लागलि हँसाबती रानी, राजाक नाम पर कनै लागलि। तखन कानि २ अचरा पारि कागज बनाओलि, नैनाक काजर पोकि कै मोसि बनाओलि, तखन नाम कनगुरिआ केँ चीरि कलम बनाओलि, लिखै लागलि। चोरीक हाल कहि देब राजा भीमसैन केँ, एतय गढ़ में चोरी भेल, जनमक चौकीदार थिकाह सलहेस, ऊनका कहबैन्दि जे चोर भाल हाजिर करै, तौ लागि ऊनका पुरसति नहिँ। एतैक चीठी लिखि सुदीन कै कहलि खवास मंगाय लेलि, तकरा दिआ चीठी राजा भीमसैन केँ पठाय देलि ॥

१४। झारत दुपहरिआ चीठी पऊचल राजाक पास। राजा भीमसैन चीठी देखि तमसल, लगले ऊकुम देल बिलकुल बनौधिआ केँ जे पकड़ि लावह सलहेस केँ। तखन दौड़ल बिलकुल बनौधिआ, सलहेस लुकाए गेल, कतऊ नहिँ मिलल सलहेसक भाँज। तखन पकड़िआ ताकल, भील होल ताकल, तरंगना पहाड़ ताकल, कतऊ न मिलै सलहेसक भाँज। हिआ हारि बैठल परतीक खेत में, भाखै लागल; ताहि बेरि में एकटा बुढ़िआ बटोहिनि आवि गेलि, से पुछै लागलि जे एतेक बनौधिआ कथिलै भाखैत कह। तखन कहैत अकि एक सलहेसक नाम सँ भाखैत की, तखन बनौधिआ कहल जे सलहेसक भाँज बताए दे। तखन बुढ़िआ कहै लागलि जे एक ठाम हम देखलि सलहेस केँ; कलालक भट्टी पर दारू पिवैत, गाँजा मलैत, करिआ पगड़ी माथ में ललकी लाठी हाथ में, घोबआ माँटी देह में। एतेक सुनल बिलकुल बनौधिआ दौड़ल सलहेस केँ पकड़ै, चारू दीस सँ घेरि लेल कलालक भट्टी; तखन जाए पकड़ि लेल ओ मुसुक बाँध बान्दि देल। तब पुछै लागल सलहेस बनौधिआ केँ जे

कोन जिआन भेल अछि जे हमरा बाँधि देल अछि, से हाल कह । तखन कहै अछि बनौधिआ जे चलह कचहरी, राजा भीमसैन कहताह हाल, हम नहिँ जानी । अगा पीका बनौधिआ बीच में सलहेस केँ लेने जाय जुमल कचहरी, दाखिल कै देलक कचहरी में, कल जोरि सलाम कैल विलकुल बनौधिआ लिअ समुभाय अपन बन्धुआ ॥ १ ॥

१५ । तखन कल जोरि कै ठाढ़ भेल सलहेस, जन्म सँ नोकरी कैल कहिओ फूलक साटी न लागल, आइ कोन विखै भेल जे बन्धुआ बान्हि देल । तखन राजा भीमसैन ऊकुम देल जे तोहरा अकैत घर में चोरी भेल चोर माल पकड़ि कै हजिर कै दह, तखन तोहरा फुरसति देबज्ज, बाच में नहिँ देबज्ज । तखन कहैत अछि सलहेस जे चौदह कोस पकड़िआ चौकादारी लिखाओल, चोरक बनार नहिँ पाओल, आनू कागज जे चोरी माल गेल अछि तकर तमसुक लिखि देब, जन्मर सधान कै देब ; चोर माल हमर सक नहिँ धीकि । तखन जान सँ खिसिआएल राजा भीमसैन, देल ऊकुम बनौधिआ केँ, लैजाह सलहेस केँ, उनटा बाँध बाँधि देब, नौ मन ढँग उपर कै देब, कचे बाँस के फटा सौँ पीठि ओदारि देब, जाति दुसाध कबूल नहिँ देब । तखन परल संकट में सलहेस, तखन कनै लागल सलहेस, जे आव प्रान नहिँ बाँचत, आखिर मरना, अंकुर भेटल नहिँ जायत, भाइ सहोदर मातोराम सौँ भेंट नहिँ भेल, बिआही स्त्री सौँ भेंट नहिँ भेल, माए बुढ़िआ धरि सौँ भेंट नहिँ भेल । सुमिरै लागल असाबरी घरक गोसाउनि केँ जे जायकै उढ़री तिरिआ सतबरती दौना मालिनि होइत सूतलि फुलवाड़ी में पलंग पर तकरा जाय कहब सँवाद आवि कै कचहरी में भेंट कै जाय ।

१६ । एतवा सुनि दौना मालिनि उठलि चिह्वाए, ठाढ़ि भेलि दरवाजा पर गाइक गोवर लै सवा ह्वाय धरती नीपि लेलि, सभ देव मुनिक नाम अरोधि कै सुरजक माथें सगुन उचारै लागलि । सुरज साँचेर सगुन उचारि दह जे कोन राज चोर बसैत अछि, केकर बेटा, केकर भगिना, की ओहि चोरक नाम धीक; एतेक हाल कहि दह । तखन एतेक सुनि कै उठलीह मालिनि, जुमलीह फुलवाड़ी माँभ, सोलहो सिंगार पेन्हि लेलि, जादूक फूलडाली बन्धाय लेलि, फूल तोरै लागलि, रंग विरंग फूल तोरि लेलि, काँचे नौंग अराची तोरि लेलि । चललीह स्वामीक उदेस, जाय जुमलीह कचहरी माँभ में, कल जोरि भिनती कहैति अछि; राजा भीमसैन के कहै लागलि, जे बड़ सुकुमार हमर स्वामी सलहेस, मारि संहल नहिँ जाइकैन्हि, कनियक बन्धन खोलि दिअ, जहाँ सौँ होयत तहाँ सौँ

चोर माल हाजिर कै देव । ताहि पर तमसल दीमान, जे त्रिआक जाति कह्यौ
सौँ लैवै चोर माल; जौ लागि हाजिर करबै नहिँ, तौ लागि फुरसति नहिँ
देबौक । तखन राजा भीमसैन कहैत कथीन्हि जे बन्धन खोलाय देबौक, एक
एकरार हमरा पास लिखि दह जे आठम दीन चोर माल हाजिर करी, नहिँ
हाजिर करी, तौ नौम दीन तोहरा सौँ विवाह करी; तकर अकरार लिखि
दाखिल करह, ओ लिखाय लेल । तखन दौना मालिनि कहै लागलि जे साते
दीन में चोर माल पकड़ि कै हाजिर कै देव, से दुनु तरफ अकरार भै गेल ।

१७ । तखन उठलीह मालिनि सलहेसक बन्ध खोलै लागलि अपने हाथ सौँ,
अगा पक्का बिदा भेल । तखन सलहेस पुकै कथीन्हि मालिनि सँ जे की कहिकै
हमरा बन्ध खोलौलिहि । तखन मालिनि कहै लागलि जे अपन इजतिक अक-
रार लिखि आठ दीनक जे चोर माल आनि देव ओ हाजिर कै देव, तखन
अहाँ केँ खोलाओलि अछि । तखन सलहेस कहैत कथीन्हि जे कोन चोर थीक,
तब मालिनि कहै लागलि जे चुहड़ माल मोकामा गढ़ में बसैत अछि, जगतक
भागिन थीक, वैह चोराय कै लै गेल अछि । करूँ पैरख सलहेस जे चोर माल
पकड़ि कै लै आवह; ओना नहिँ पकड़ल जाएत, भेद बताय दैत की जे जाऊ
नटक टोल, जाय कै सभटा वस्तु मंगनी माँगि कै ढोलक, मृगदर, खनती,
भीलम, खटिआ, मचिआ, सिरकी, मैसा, लै आवह । सलहेस तखन मंगनी
माँगि कै लै आएल, सलहेस मालिनि कै पास सपुर्द कै देल । तखन कहैत कथीन्हि
दौना मालिनि दू सभ भेद आओर बता दैकी, मथाक टीक मुड़ाय दिअ, जुलपी
रखाय लिअ, तसरक धोती काक लगाय लिअ, उत्तम रंग ताखी मूड़ बैठा
लिअ, घोइआ माटी गात लगाय लिअ, दुइ चारि दंड लगाय लिअ, जे असले
नटक भेस लागे ।

१८ । तखन दौना मालिनि दक्खिनक चीर पहिर लेलि, पाटी समारि लेलि,
नैना काजर पेन्हि लेलि, सीकैर मिसी बैठाय लेलि, चोली पहिर लेलि, हाथ
में बाँक पहिर लेलि, पैर में काड़ा पहिर लेलि, माँग में तारचन्द टिकुली
पहिर लेलि, असले कसबीन भेलि । दुनु आदमी अल्हा गावै लागल, अल्हा
सुनि कै मोरंगक लोक चौतरफी घेरि लेल, देखै लागल तमासा, चिन्हले लोग
अनचिन्ह भै गेल, तखन ओहि ठाम सौँ डेरा उठाय देल, तखन चलल चोर
पकड़ै, पङ्कचल गंगा घाट पर । ता में सुनलन्हि गंगा सलहेसक अवाइ, घाटे घाटे
नाओ देल डुबाइ, अपने ब्राह्मनीक रूप धै कंगनिआ चढ़लि । भै गेल गंगाक
लग में जे कतऊ नाओ दिअ वताय जे पार उतरि कै जायब ओहि पार ।

तखन गंगाजी कहै लगलथीन्हि जे नाञ्ची गेल भसिआ; तौ फीरि कै घर अपन जाह; घर हम नहिँ फीरि कै जाएब, सुखले नदी पार मै जाएब। गरक चन्द्रहार उतारि कै जल मै राखि देलि, ताहि पर चढ़ि लेल नट नटिन; भासल जाय चन्द्रहार, ताहि पर चढ़ल नट नटिन, पार उतरि गेल मगह मै। मगह सँ मुंगेर जुमल, राति विराति बलवे पञ्चल, मोकामा गाम मै गाछी ताकि कै डेरा खसाय देल, तखन सभ बस्तु टांगि देल, सिरकी तानि देल।

१६। तखन अपने बैठल सलहेस; अपने नटिन चललीह भरि मड़ हरवा लै गाम पर हरवा बेचै, ले गे गिरथाइन हरवा ले, तखन हरवा बेचैतिर पञ्चल चुहड़क दरवाजा पर। सात नीन्द सूतल सात खण्ड डेउढ़ी मै अपने मालिनि ठाढ़ि भेलि दरवाजा पर जादू सँ देलि जगाय। बक दै उठल चेहाय सातो खण्ड केवाड़ खोलि कै दरवाजा पर आयल, पुछै नटिन कै जे कथीला ऐलीह दरवाजा पर। जाति के हम नटिन थिकऊँ, दुइ चारि पैसा खातिर हम ऐलऊँ दरवाजा पर। तखन चुहड़ माल कहैत कथीन्हि जे हमरा घर मै नहिँ माय नहिँ बहीन नहिँ इस्त्री, तखन हमरा सौँ की लैबै ओजह इनाम। तखन बोलै लागलि नटिन राति हम सूतल कलऊँ अपन सिरकी मै, सपना मै देखलि जे तोहरा घर मै एक चन्द्रहार कऊँ, से इनाम दह हमरा तब तोहरा मन पुरायब। तखन खुबसुरति देखि चन्द्रहार आनि देल जे हम चोरी कै लैलऊँ केओला गढ़ सौँ, राजा भीमसैनक घर सौँ, सलहेसक पहरा सौँ से तोरा इनाम दैत छी। चलू, अपना सिरकी मै ओहि पलंग पर मन पुराय देब। आगा माथा पर पलंग, पाछू नटिनिआ गेल अपना सिरकी मै ॥

२०। ता मै सलहेस सिरकी तेजि देल, लावै गेल अपना भाई मोतीराम ओ भगिना कारी कन्तु; सात सौ हाथी मकुना लै आवि कै सिरकी घेरल। ता मै नटिनिआ पलंग ओक्काय देलि, ताहि पर चुहड़ माल कै तेल फुलेल दै सुनाय देलि। ता मै फरीक भेल, जुमल सलहेस सभ लसकर लै, घेरि लेल सिरकी बीच मै चुहड़ माल सूतल। देबी असावरी देलि जगाय जे त्रिआ कारन सुदै तोर जुमल सलहेस। एतवा कहैत उठल चिहाय, दोहरि काक लगाय भै गेल ठाढ़, कुरी लेल हथवा, एक बेरि करपल चुहड़ माल, उपर उड़ि गेल सै पचास हाथ, खसल हाथिक हलकाक बाहर, लड़ै लागल सलहेस से। चुहड़ माल जहिना पैसे बकरी मै ऊड़ार, तहीना करपल फिरे चुहड़ माल, जेभर करपै तेहर हाथी कटिते जाय, सात सै मकुना कै एक दम सै काटि देल, तनि

राति दीन परल लड़ाई; तखन तीनू वापुत के खेहारने फिरे परतीक खेत में। उठलि नटिन, पकड़लि चुहड़ मालक वाँहिँ, हम जातिक कसबीन, हमरा लग कतेक मोसाफिर अवैत अछि, तकरा सभ सौँ लड़ने हमर रोज हरज होइत अछि, खीस तेजि दह, चलह सिरकी में मन पुराय देब। चुहड़ माल सिरको में आवि कै पलंग पर रहल सूति। नीन्द अहिन्द्रा राखि देलि, चाल कैलि राजा सलहेस कैँ ओ मोती राम कैँ, आवि कैँ अप्पन मुदै वान्छू ॥

२१। एतवा सुनि कै पलंग लगाय साते दीन में चोर माल वान्हि कै चलल नट नटिनिआ, जुमल गंगा घाट पर चोर माल लैकै, गंगा में साते सै हाथी जिआ लेलक जाटू सौँ, नटिनिआ गंगा भैगेल पार, रातुक चलबे दीन में पञ्चल राजाक कचहरी जाय, चोर माल देल समुझाय। चोर देखि कै राजा भीमसैन के धैरज नहिँ रहल। तखन चुहड़ माल कै देलक खेलि, समटा जवाब कहि देल जे हम निचै चोरी कैल सलहेसक नाम जानिकै ऊनका पहरा में। ई सुनि राजा भीमसैन खुशी भेल, पाँचो टूक कपड़ा, पाँचो हथियार, अपना चढ़ेक घोड़ी देल; बकसीस दै बिदा कैल। तखन दौना मालिनि लै राजा सलहेस राजा भीमसैनक फुलवाड़ी करै जन्म भरि रखवारौ। इति ॥

TRANSLATION OF THE SONG OF KING SALHES.

1. Morning came, and, Lo, Dauná Málin stands in the doorway, and with clasped hands prays reverently unto the gods and saints: "Hear me, Ye fifty-six *krors* of gods of heaven, and Thou, O Indra, who hast given me birth, and who in my birth-chamber on the sixth night thereafter didst write (in the book of fate) that I should wed one like unto Salhes. For him have I kept my bosom covered with my body-cloth, nor have I ever cast eyes upon another man, nor from my birth have I adorned me with vermillion. For such a spouse, have I built a bridal chamber of fresh bamboos. I have made and adorned a scarlet bed, and on it spread a well swept mattress for him. With a split reed have I applied silver spots to my brow, for the sake of my spouse."

REFRAIN—"O *fuir* one, will he come?"

2. Lo and behold, morning came, and as the cuckoo sings, she stands in the doorway, and reverently with clasped hands prays unto the fifty-six *krors* of gods: "Hear, O Ye companions of Indra in heaven, and Thou who didst give me birth, and who, in the birth-chamber on the sixth night thereafter, didst write (in the book of fate) that I should wed one such as Salhes. From my girlhood have I kept my bosom covered with my body-cloth, nor have I ever cast eyes on another man, nor from my birth have

I adorned the parting of my hair with vermillion. For him have I built a bridal chamber of fresh bamboos, and on a crimson bed have I spread a mattress of varied colours. And with a split reed have I applied silver spots to my brow."

REFRAIN—"O fair one, he will come."

3. "From childhood was I brought up, and all these riches did I collect in mine house, yet still my spouse Salhes came not. For him did I plant a garden, and set therein flowers of varied hue; the *Bell*, *Chameli*, *Bulkunj*, *Newár*, *Tekhari*, did I set in the garden for Salhes. I prepared rolls of *sā'chí* betel, and *medini* and *gā'já*, but still Salhes came not to Morang. Without a spouse how can I pass my days? Weeping and mourning for him will I leave the kingdom of Morang. I will go to the heart of the land and seek my husband; when I meet my lord Salhes, with him will I enjoy the kingdom. If I meet him not, broken-hearted will I turn, and in sorrow and affliction will I drown myself, nor ever will I return to Morang. From my birth have I been melting gold for ornaments, yet never have I worn them; to-day would I wear them, and look upon myself in a mirror, that I may behold of what sort is my beauty."

4. The Málin adorned herself in her jewels and sat down, and beheld her beauty in the mirror. "My face is very lovely, but the parting of my hair longeth for one grain of vermillion." So she left the house in anger, and tied up all her jewels in the edge of her garment, and departed. "I will leave the city of Guzrát, and will enter the heart of the land and seek Salhes, where I may find him. When I meet My Lord, with him will I come back to the kingdom of Morang. If I meet him not, broken-hearted will I return. And in sorrow and affliction will I drown myself and die."

5. As dawn became morning, weeping she leaves her home, and gazes in every direction: she stands on the road and laments,

"I meet no traveller on the way,

"Nor do I meet my comrade,

"By whom shall I send my news?"

Broken-hearted went Málin; weeping did she go in search of her spouse. Step by step she went. She went a league, and reached her garden; when she beheld the flowers she fell upon the earth, and fainted, and then rolling on the ground she began to weep. When they heard her sobs, her companions, friends, and sisters came, even at dawn, to her garden. And one said to another, "Go, and ask our friend 'What sorrow is thine; that thou weepest in the garden'. Hath she been abused by her father and mother, or have the neighbours blamed her; that she hath come in sorrow to the garden?"

6. Then Champá asks her "Why didst thou leave thine house?" and Dauná Málin replies, "For one Salhes did I leave mine house. I left mine house for my spouse Salhes." "Let us five friends (including Dauná) go to the banks of the Kamlá, where thy spouse Salhes will come to water his elephant. If we find thy lord Salhes there, we will tempt him and take him by magic. We will bring him to thy garden and will build a bridal bower and marry him to thee. Only thou of us wilt behold his face, we will scatter *tíl* and *kus** upon him, and give him to thee." Then the five sisters went to bathe in the Kamlá, and arrived at the river bank just at midday. They stood and gazed upon the road to see whence Salhes would come. Then they took off their apparel, and laid them there, and floated an offering of sweet oil upon the Kamlá.

7. They float the offering on the Kamlá, and reverently with joined hands they pray, saying, "O Kamlá, cause Salhes to come quickly that we may behold him." Having said this, the five sisters dived into the waters of the Kamlá. Then the seats of the fifty-six *krors* of Indra and the gods shook, and they went and rushed into the Kachaharí, in which Salhes was sitting, and charmed him. They told Salhes the whole story, how "For thee five sisters for twelve years have kept their bosoms covered. They have prayed unto us 'Tell him to come to the bank of the Kamlá that we may see our Lord.' " The news reached Salhes, and he replied, "I will not go, I will send my parrot, and he will bring me a *bedulí*,† that I may shew to my friend as a token of my love." And so this news was told Salhes, and immediately he ordered his man Jhinmá to bring his parrot from his palace. His man Jhinmá has gone; the cage is hanging within seven palaces (one surrounding the other). He took the cage, and brought it, and laid it before his master in the midst of the Kachaharí. He took the parrot out of the cage, and let it fly. The parrot abandoned the surface of the earth and the sky above, and taking the middle regions it flew in circles, and departed for the bank of Kamlá. The five sisters sported madly in the Kamlá, and above them the parrot flew in circles. Now it gazed around on all sides, and now with half closed eye at the beauty of the damsels, and again it would cast a glance upon the *bedulí*. Of a sudden it swooped down, and fled off with a *bedulí*. It took it from the forehead of Dauná Málin. The parrot took the road to Pakariá, through the *Sál* forest; and there in the kingdom of Pakariá, it laid the *bedulí* between the two friends in the midst of the Kachaharí. When he saw the *bedulí* he was mightily pleased in heart. "If the *bedulí* is so fair, how fair must be the woman who owns it."

* This is the procedure adopted in making an irrevocable gift.

† A spot of silver leaf worn by women on the forehead.

8. Saith Salhes, "Hear, O parrot, whose *bedulí* thou hast taken, if she pursue thee (and find it here) our fair fame will be destroyed: Let not that be so: Haste thee, and take it to the *Síl* forest." The parrot went to the *Síl* forest, and sat upon an *ások* tree. The sisters gazed and gazed till their hearts broke: four of them turned, and went heart-broken to their homes, but Dauná Málin lay there despairing.* When dawn appeared, the parrot flew and came to her, and gave her the *bedulí*. "Take it, O Málin; go thou to Morang, and sit in thy garden, and I will send to thee Salhes."

9. Dauná Málin returned to her garden, and at dawn Salhes arrived. He travelled the long night through to the garden in the kingdom of Morang. As morning arose Salhes arrived in the garden.

10. Morning came, and the cuckoo sang. Up rose Málin, and taking a flower basket, she stood in the garden. She plucked the flowers, and tied a necklace for Salhes. At that moment there came a thief from a strange country. His name was Chuhar Mál, and his home was in the fort of Mokámá. At midday he roamed from house to house. He wandered through Pakariá, noting houses, but in Pakariá he could not find a house worthy of him. He searched and searched, and found the palace of king Blím Sain. Chuhar Mál noted the palace and went away, and rested in the *jangal* two or three *kos* off. He commenced to meditate on Asávarí, his family goddess: "I have worshipped thee in the fort of Mokámá from my birth up. Throughout my whole life I have never committed a theft, but I heard that the young Salhes hath been born in Pakariá. He is a great man, and hath undertaken the guardianship as *chaukiddár* of fourteen *kos* in Pakariá. Such fear is there of his prowess that no one's foot is firm to commit a theft in his beat."

11. It was hearing this report that Chuhar Mál had come to attack Salhes. He tied his pig-tail into a tight knot, and his body-cloth tightly round his waist.† On every limb he tied tens of thousands of knives, and by his side a shield. First he took a knife in his hand, and sat upon the earth. Then he took his position, and lying upon his belly on the ground, began to dig a mine (*sendh*). He kept under ground for a distance of two or three *kos*, and as he dug he arrived within the kingdom of Pakariá. As morning dawned he began to dig into the king's stronghold, and as he dug he broke in at the quiet room in which Queen Hansábatí was sleeping on a golden bed. It was there that Chuhar Mál the thief entered. Close to her head he broke into the room, and Chuhar Mál rested against the bed. Trust not the caste of Dusádh! He raised his head and

* A person is said *कुसोथरि देब*, *Kusothari deb*, when as a last resource he makes a bed of *kus* grass by the side of some sacred spot, and vows not to leave it, till his boon is granted by the gods.

† Two precautions which thieves adopt to prevent their being caught.

looked about the house for property, but could find none. He only saw Hansábatí sleeping on the golden bed, and tens of thousands of jewels on her limbs. Chuhar Mál looked at them, and considered what thing he should take. "I will take two things, the golden bed, and the necklace on the neck of the queen." As he said this morning came, and therefore he cut the necklace from the neck of the queen, and, lifting her up, laid her on king Bhím Sain's (empty) bed, and took the golden bed upon his head.

12. As morning broke he made off through the mine for four *kos*, and then emerged from it in the midst of the forest. Immediately he dressed himself as a traveller, and forcibly went off with his booty to Mokámá fort. As he came to the meeting of the rivers on the Ganges bank, a watch of the day had passed. Then he addressed the Ganges thus, "Hear, O Gangá, I have committed theft, and come to thee, and it is from the kingdom of the hills, and from the fort of king Bhím Sain, and from the beat of Salhes, that I bring the booty. If ever Salhes come in search of me, let him not pass over thee. If ever thou bearest him across, at that hour will I be enraged, and by the power gained by my virtues, will I bind thy streams with a dam." He spake so far and crossed the river into the land of Magadh, and from the land of Magadh, went to Mokámá fort, and buried his booty within the inmost of seven houses. All this time the sleep of the queen in her palace was not broken, nor did any one wake. In the palace the first to wake was the damsel Salkhí.

13. She bore a broom and swept the court-yard, and then stood in the verandah of the palace. Then she began to think to herself about the queen, "How can a woman stay so long in bed when her husband is not with her." So she dropped her broom, and ran into the inner chamber, and opening the door awakened queen Hansábatí. "Rise, Lady, Rise, thou sleepest soundly; some thief hath come and dug a mine into the house." As she spoke, Queen Hansábatí arose, and seeing the mine, cried out aloud. By that time all the servants had run up, and surrounded the house on all sides, searching for traces of the thief, but nowhere could they find them. Then Queen Hansábatí began to weep, and weeping to call on the name of the king. At length, weeping and weeping, she tore her upper garment for paper, and rubbed off the collyrium of her eyes for ink. She pared the little finger of her left hand for a pen, and began to write a letter. "I would tell king Bhím Sain about a theft. A theft has taken place in the fort. From his birth Salhes hath been its Chaukidár, tell him to produce the thief and his booty. Till then let him not be set at liberty." Such a letter did she write, and told the damsel to call a man-servant, and sent the letter by him to king Bhím Sain.

14. About midday the letter reached the king. He saw the letter, and flew into a rage. At once he told all his Banaudhiá peons to arrest

Salhes, and bring him before him. Away ran all the Banaudhiás, but Salhes hid himself, and nowhere could they find a trace of him. Then they searched throughout Pakariá, and through the swamps and marshes. They searched through the mountains of Tarenganá, but nowhere did they find a trace of Salhes. Broken-hearted they sat in a fallow field, and began to hang their heads in shame. Just then an old woman traveller passed along the road, and began to ask them why so many Banaudhiás were hanging down their heads. They replied that they were hanging down their heads through shame at the name of one Salhes, and asked her to give them a trace as to his whereabouts. The old woman said, "I saw Salhes somewhere. He was drinking spirits at the still of a spirit-seller, and rolling *gā'já* in his hands. He had a dark blue turban on his head, and a brown stick in his hand, and had besmeared his body with damp earth, (like a gymnast)." Immediately all the Banaudhiás ran to catch Salhes, and surrounded the distiller's still. Then they went up to him, and arrested him, and tied his arms behind his back. Then Salhes began to ask the Banaudhiás, "Tell me what fault have I committed that ye have bound me." The Banaudhiás replied "Come to the Kachaharí, king Bhím Sain will tell you the reason why. We do not know." Before and behind went the Banaudhiás, in their midst went Salhes, till they got to the Kachaharí, where the former presented Salhes in the Kachaharí and with clasped hands all the Banaudhiás exclaimed, and (asked the king) to take charge of the prisoner.

15. Then with hands clasped Salhes stood before the king, and said, "From birth have I been thy slave, and never even have I been branded by a flower. To-day what has happened that I am bound in chains?" Then king Bhím Sain said "In thy presence a theft has taken place in my palace; arrest the thief with his booty, then thou wilt be released. Till then thou wilt not be set free." Then said Salhes "I am responsible for the guardianship of fourteen *kos* of Pakariá, but I have found no trace of the thief. Bring paper and I will write a bond for the value of the stolen property, and through all my future lives will I pay it off. I cannot (find) the thief and his booty." Then king Bhím Sain was enraged in heart, and ordered his Banaudhiás thus, "Take Salhes away from my presence, and tie his hands behind his back. Lay nine maunds of the trunk of a tree on the top of him. Skin his back with a split length of green bamboo. A Dusádh by caste will never confess." Then into affliction fell Salhes, and he began to cry, "Now my life will not escape. I must die in the end. Fate cannot be wiped away. I have not seen my own brother Motírám, nor have I seen my wedded wife. I have not even seen my old mother." He began to think upon Asávarí, the goddess of his

family, saying "Go, and tell my wife, the faithful Dauná, with whom I have eloped, where she is sleeping on her bed in the garden. Tell her to come to the Kachaharí to see me."

16. When Dauná Málin heard the news she arose and gazed round in horror. She stood in the way, and smoothed a cubit and a quarter of the ground with cowdung, and, having called upon all the gods and saints, asked for a sign from the sun.* "O sun, tell me a true true sign, (that I may know) in what kingdom the thief dwelleth. Whose son is he, and whose nephew, what is his name? Tell me all this." (The sun told her) and when she heard the sign she arose and went into the midst of the garden. She adorned herself in all the sixteen graces, and made a magic flower basket. She began to pluck flowers, and plucked them of varied hues. She plucked fresh cloves and cardamoms. She then went to look for her lord, and entered into the midst of the Kachaharí. With clasped hands, she said humbly to king Bhím Sain, "Very tender is my lord Salhes. He cannot bear a beating, unloose his bonds for a time, and I will bring the thief and his booty from wherever he may be." Then in a rage the Prime Minister said "Whence can a woman bring a thief and his booty? Until thou bringest them, I will not release him." Then said king Bhím Sain, "I will have him released, but write a bond in my favour. 'I will bring the thief and his booty on the eighth day from this. If I do not bring him within that time, then, O king, I will marry thee.' Write a bond to that effect." And so he made her do. Then Dauná Málin said "Within seven days will I bring the thief and booty." And so each party ratified the bond.

17. Then up rose Málin, and unloosed her lord's bonds with her own hands, and they went away one behind the other. Then Salhes asked Málin how she had got his bonds unloosed; and she said, "I gave my chastity in bond that Salhes would bring the thief within eight days. Thus I got thee unloosed." Then Salhes asked her who the thief was, and she told him it was Chuhar Mál, who lived in Mokámá, the nephew of Jagat, who had committed the theft. "Act like a man, Salhes, that thou mayest arrest the thief with his booty. He can be caught by no ordinary means; I tell thee an artifice. Go thou to the quarter of the *naṭs*, and borrow all their goods and chattels, a drum, a club, a hoe, a *jhílam*, a bed, a chair, a tent, and buffaloes." Salhes then went and borrowed all those things, and made them over to Málin. Then said Málin "All these further stratagems I tell thee. Shave off the pig tail from thy head, and let thy hair be short. Wear a tight silk waist cloth; put on thy head a

* Lit. Head of the sun.

fine coloured cap; smear thy body with moist earth, and exercise thyself* three or four times, that thou mayest appear a true *naṭ*.”

18. Then Dauná Málin appalled herself in garments of the south, arranged her hair flat over each temple, applied collyrium to her eyelids, and between each of her teeth she inserted black dye. She put on a tight fitting bodice, and an armlet on her arm, around her feet anklets, and on her forehead silver spots like the moon surrounded by stars; and thus she made herself appear a real dancer.† The two then began to sing the song of Alhá and Rudal (after the manner of *naṭs*). Hearing the cry of Alhá all the people of the Morang came, and surrounded them, and began to see the show: and behold, those whom they knew were unrecognized by them. Then the two lowered their tent, and went to catch the thief, and arrived at the Ganges bank. In the meantime the Ganges heard of the advent of Salhes, and all along its banks it sunk the boats, and taking its proper form of a Brahmaní woman mounted its highest bank. They reached the bank of the river, and asked her to show them where they could find a boat, that they might cross the river. Then the Ganges said “All the boats have been borne away by the stream, return ye, then, to your own house.” “We will not return, but will cross the river as if it was dry land.” She took off her necklace, and laid it upon the water, and the *naṭ* and the *naṭin* mounted on it; away floated the necklace, and upon it the *naṭ* and *naṭin* crossed the river into Magadh. From Magadh they hastened to Munger, and travelling the whole night arrived at Balawe, and selecting a grove in the village of Mokámá they fixed upon it for their lodging, and hung up all their property, and pitched their tent.

19. Then Salhes rested himself and sate himself down, and the *naṭin* putting a bundle of beads on her head went to sell them in the bazar. “Buy, O mistress, buy my beads,” cried she. Then selling and selling beads she arrived at Chuhar’s outer gate. He was sleeping the sleep of seven sleepers within his seven houses, and Málin herself stood at the door, and by her magic awoke him. He woke with a start, and gazed around in wonder, and opening the doors of the seven houses, he came outside asking the Málin why she had come to his house. “I am by caste a *naṭin*, I have come to thy house for two or three pice.” Then said Chuhar Mál “In my house there is no mother, nor sister, nor wife. How therefore canst thou expect any present from me?” The *naṭin* replied, “Last night I saw in a dream in my tent that in thy house there is a necklace. Give me that as a present, and I will fulfil all thy heart’s desires.” Now when he saw her beauty he went and brought the necklace, saying, “I stole this

* See दंड in Vocabulary.

† Not a strictly accurate rendering of the word in the original; see Vocabulary.

from Fort Keolá, from the palace of king Bhím Sain, and from the beat of Salhes. This necklace I give thee for a gift." She replied "Come to my tent, and upon that golden bed of thine will I fulfil thy heart's desires." Front with the golden bed upon his head went Chuhar, and behind him the *naṭin*, to her tent.

20. In the meantime Salhes had left, and went to call his brother Motí Rám and his nephew Kárí Kant, and taking with him seven hundred male elephants with small tusks, surrounded the tent with them. While he was doing this the *naṭin* spread the bed, and making Chuhar Mál to lie upon it, applied sweet-oil to his body. By this time morning dawned, and Salhes arrived with all his army, and surrounded the tent, in which Chuhar Mál was sleeping. His goddess Asávarí awoke him saying "For the sake of a woman, thine enemy Salhes hath come." On this he arose and looked around, and, tying his sleeping cloth around his waist, stood up. In his hand he took a knife. He gave one jump, and flew into the air to a height of fifty or a hundred cubits. He fell outside the circle of elephants, and began to fight with Salhes. He leaped even as a wolf doth into a flock of goats. Wherever he jumped there he slashed an elephant. He cut down at once the seven hundred male elephants with small tusks. For three days and nights the fight lasted, and then he pursued the three brethren in a fallow field. Up rose the Málin, and caught the arm of Chuhar Mál. "I am by profession a dancer, and many are the travellers who come to me. If thou fight with them, my earnings will all diminish. Cease thine anger; come to the tent, and I will fulfil thy heart's desires." Chuhar Mál then returned to the tent and lay upon the bed and slept. She put him under the influence of Alhidrá the goddess of sleep, and called to king Salhes, and Motírám, "Come and bind your foe."

21. When they heard this they came and tied the thief and his booty to the bed, and within the seven days, the *naṭ* and the *naṭin* hastened to the bank of the Ganges with him. In the Ganges the seven hundred elephants returned to life, and by magic the *naṭin* (and her husband) crossed the river, and travelling by night, arrived in the day time in Rájá Bhím Sain's Kachaharí and made over to him the thief with his booty. When he saw the thief, the king could not restrain his surprise. Then they unloosed Chuhar Mál, and he told the whole story; how he had indeed committed the theft, hearing of Salhes's reputation, and from Salhes's beat. When king Bhím Sain heard this, he was pleased in heart, and gave Salhes a complete suit* of clothes, five weapons, and his own special mare; after giving him these presents he allowed him to depart. Thereafter, with

* *पगड़ी* a turban, *चदर* a sheet, *धोती* a *dhoti*, *मिरजे* a body-cloth, and *तौची* a handkerchief.

Dauná Malin, king Salhes remained in the garden of king Bhím Sain, and guarded it for the rest of his life.

This concludes the prose part of the reading book.

The first poetical piece given is four songs of the *Marsú*, celebrating the death of the brothers Hassan and Husain, and sung by Muhammadan boys at the Muharram. They are good examples of the Musalmán dialect of the country, which differs little from that of the Hindus. They are written exactly as dictated by a choir of little boys whom I picked up two years ago in an outlying village. It is noteworthy that they also sung songs in U'rdú, which they knew by rote, but could not understand. The boys were quite uneducated: they did not know how to read or write, and had never left their native village.

॥ अथ गीत मरसीआ ॥

॥ पहिल ॥

बीबीक अंगना चंदन घन गच्छिआ रे ह्याय ह्याय ॥ ओहि उपर कागा मड़-
डाइ कै रे ह्याय ह्याय ॥ १-॥ नहाय सेनाय बीबी बैठलि अंगन माँ रे ह्याय
हाये ॥ दखो अगुरीआ केशवा भारै रे ह्याय ह्याय ॥ २-॥ देबउ रे कगवा
कान दुनु सेनमाँ रे ह्याय ह्याय ॥ कऊ काग रनक खबरीआ रे ह्याय ह्याय ॥
-३-॥ कि कहब आह्ने अमाँ रनक खबरीआ रे ह्याय ह्याय ॥ खुजल तर-
अरिआ हँशा लड़ै रे ह्याय ह्याय ॥ ४-॥ जाही वन आह्ने अमाँ सिक्किओ ने
डोलै रे ह्याय ह्याय ॥ ताहि वन हँशा कै लड़ै रे ह्याय ह्याय ॥ ५-॥—॥

॥ दोसर ॥

एहि दसो दिन सैअद बसवा कटोलकै रे ह्याय ह्याय ॥ सेहो बसवा भेलै बिस-
रनमा रे ह्याय ह्याय ॥ १-॥ एहि दसो दिन सैअद लकड़ी चिरोलकै रे ह्याय
ह्याय ॥ सेहो लकड़ी भेलै बिसरनमा रे ह्याय ह्याय ॥ -२-॥ एहि दसो दिन
सैअद लकड़ी बन्धोलकै रे ह्याय ह्याय ॥ सेहो लकड़ी भेलै बिसरनमा रे ह्याय
ह्याय ॥ ३-॥ एहि दसो दिन सैअद कगता सटोलकै रे ह्याय ह्याय ॥
सेहो कगता भेलै बिसरनमा रे ह्याय ह्याय ॥ -४-॥ एहि दसो दिन सैअद
सेहला बेसाहलकै रे ह्याय ह्याय ॥ सेहो सेहला भेलै बिसरनमा रे ह्याय
ह्याय ॥ ५-॥ एहि दसो दिन सैअद पगड़ी बन्धोलकै रे ह्याय ह्याय ॥
सेहो पगड़ी भेलै बिसरनमा रे ह्याय ह्याय ॥ ६-॥

॥ तेसर ॥

वन में रोये कोइल जंगल में रोये फातमा ० ॥ घर में रोये दुलहिनि अभागिनि
हे हाय हाय ० ॥ १-॥ एक रोये अमा दोसर रोवे चन्ना रे हाय हाय ० ॥
तेसर रोवे दूध काड़ि बलकवा रे हाय हाय ० ॥ २-॥ —॥ —॥ —॥

॥ चौठ ॥

दौड़ल आवै सहेलियाँ लेलेँ आवै बीबी हय रो । कमर बांधे कुरियँ कटारे
हे हाय हाय ॥ १ ॥ मोमिनाक डरेँ सैअद कुइयाँ में नुकाएल रे हाय हाय ॥
मकरा जाल लगावे रे हाय हाय ॥ गिरगीट चुगली कैलकै रे हाय हाय ॥ २ ॥

TRANSLATION OF THE MARŚĪĀ, OR THE ELEGY OF
HASSAN AND HUSAIN. A SPECIMEN OF THE
MUHAMMADAN DIALECT.

(1)

1. Woe, woe, in the court of the lady there is a clump of sandal trees, over this a black crow hovered.

2. Woe, woe, the lady bathed and sat in her court, and combed her hair with her ten fingers.

3. Woe, woe, "I will give thee, O crow, gold for thy two ears; Tell me, O crow, the news of the battle."

4. Woe, woe, O mother, what news can I give of the battle? (Thy beloved's) soul is fighting with a drawn sword.

5. "In the dense forest, where the reeds are motionless, his soul is fighting."

(2)

The neglected táziá.

1. In these ten days the *Sayyad* has cut bamboos and forgotten them. In these ten days he has split wood, and forgotten it: He has tied it up, and has forgotten it. He has covered it with paper, and the paper has been forgotten by him. He has purchased a Muharram turban, and has forgotten it; He has prepared his turban, and forgotten it.

(3)

1. In the wood weepeth the cuckoo, in the forest weepeth Fátimá.* In the house weepeth the unfortunate bride.

* Mother of Hassan and Husain.

2. In one place weepeth the mother, in another weepeth Channá.*
In a third the child hath left the breast and weepeth too.

(4)

1. The lady came running accompanied by her friends. He fastened knives and dagger to his waist.

2. Through the fear of the infidel, the *Sayyad* hid himself in a well.

3. The lizard has spoken malicious words, and (at his instigation) the spider has spun his net.

The next songs are purely women's songs. In the month of Bhádo (August and September), that is, in the height of the rains, when snakes abound, the poor women of the village go about begging at the houses of their richer neighbours, and singing these songs. They are all in honour of the Snake god, and contain some peculiar ideas. The language is most colloquial, and full of diminutive terms of endearment. As printed, they are exact copies of what the women sung.

॥ अथ गीत नाग ॥

अथल पथलकोर जंतवा हे जंतवा बेल बबुरकोर हथरा हे हथरा । पिसय बैठलि ब्राह्मन बेठिआ नाग कोड़ल फुफकार हे बाबू नाग दुलरुआ । जौँ हम जनितऊँ नाग पिसल जैताह अचरहिँ भारि भुरि दितऊँ हे बाबू नाग दुलरुआ । जे मोर नाग केँ गऊम भिख देतीहि लाल लाल बेटवा खेलौती हे मोर नाग दुलरुआ । जे मोर नाग केँ भिखिआ क्यौती साओन भदौआ पक्यौती हे मोर नाग दुलरुआ । जे मोर नाग केँ मडुआ भिख देतीह कारी कारी बेटवा खेलौती हे मोर नाग दुलरुआ ॥ १ ॥

अपने जे चलसाह नाग गंगा असननमा नागिनि रोदना पसारलन्हि हे मोर नाग दुलरुआ । अपने जे खाथि नाग पानकोर हे बिरवा नागिनि सिठिआ बटोरथि हे मोर नाग दुलरुआ । अपने सुतथि नाग लाली रे पलंगिआ नागिनि लोटे गोड़थरिआ हे मोर नाग दुलरुआ । अपने जे बैसला नाग नौगक गच्छिआ नागिनि नौग बटोरथि हे मोर नाग दुलरुआ ॥ २ ॥

चलइति चलइति पैआँ पिरा गेल भिखिओ न देख गरबैतिनि हे मोर नाग दुलरुआ । कहाँ गेल किय भेल गामक पटवरिआ भिखिओ न देख गरबैतिनि हे बाबू नाग दुलरुआ । कहाँ गेल किय भेल गामक गोड़ैतवा भूप दय भिखिआ

* Sister of Fátimá.

दिआवह हे मोर नाग दुलसआ । सगरे समैआ नाग बैसि जे रहलाह भादव
रटना रटौलन्दि हे बाबू नाग दुलसआ ॥ ३ ॥

अपने जे बैसलाह नाग पोखरीक भिड़वा हमरा सौँ भिखिआ मंगौलन्दि हे
बाबू नाग दुलसआ । अपने जे खाए नाग पाकल पान बिरवा नागिनि बिरिआ
लगावे हे बाबू नाग दुलसआ । जब हम जनितऊँ जामुन फिरिआदि करताह
आम छोड़ि जामुन खैतऊँ हे बाबू नाग दुलसआ । जब हम जनितऊँ बड़हर
फिरिआदि करताह कटहर लुटार बड़हर खैतऊँ हे बाबू नाग दुलसआ । अपने
जे नाग बैसलाह नाग चन्दनक गकिआ हमरा रटना रटौलन्दि हे बाबू
नाग दुलसआ ॥

TRANSLATION OF THE NAG SONGS.

*Sung in the rains by low caste women as they go about begging, to
propitiate snakes.*

(1)

The mill, the mill was of stone, and the handle, the handle of
Bel and *Babul* wood. The Brāhman's daughter sat down to grind, and
the serpent hissed, (O Serpent, sweet Sir). If I had known that a snake
would be ground up, I would have swept the mill-stone with my body-
cloth, (O Serpent, sweet Sir). She who gives alms of wheat for the sake
of the serpent, will play with a lovely, lovely son, (O my sweet Serpent).
She who hides alms from the serpent, will lament throughout the months
of Śrāban and Bhādo, (O my sweet Serpent). She who gives alms of *Maruā*
(a cheap grain) for the sake of the serpent, will play with an ugly, ugly
son, (O my sweet Serpent).

(2)

1. The serpent went off to bathe in the Ganges, and his wife com-
menced to weep, (My sweet snake).

2. His wife collects the refuse of the rolls of betel, which the serpent
eats, (My sweet snake).

3. The serpent sleeps on a lovely bed, and his wife lies on the ground
near his feet, (My sweet snake).

4. His wife collected the cloves from the clove tree on which the
serpent sat, (My sweet snake).

(3)

I go, and go, and my feet are weary, and the proud lady gives me
no alms. Where is the village *Paṭvāri* and what has become of him?

The proud lady gives me no alms. Where is the village *Gordit*? Make the lady give me alms at once. The serpent has sat at rest throughout the whole year, and in Bhádo he has made us wander about for alms.

(4)

The serpent sat on the mound of a tank, and made us ask for alms. The serpent eats rolls of ripe *pán*, and his wife prepares them. If I had known that the *Jámun* fruit would complain (to you, O serpent, of being neglected by us), I would have given up mangos, and would have eaten *jámun*. If I had known that the *barhar* fruit would complain, I would have scattered my jack fruits away (in present), and would have eaten the *barhar*. The serpent has sat upon a sandal wood tree, and has made us wander about for alms.

Next follows the Song of the Famine by Phatúrí or Fatúrí Lál, a living poet. It is a description of the Famine of the Faslí year 1281 (1873-74), and was written by a man of the people. It is worth noting this fact, for it praises both the English and the Mahárájá of Darbhanga in no measured terms, and speaks of native speculation in tones of grim and unsparing satire. I can certainly say that the Mahárájá of Darbhanga had never seen it, and that certainly no Government official had ever heard of it, till I brought it to notice. Hence, it cannot have been written in a tone of false flattery, but must be a really and truly sincere production; that it chimes with the feelings of the people is shown by its immense popularity with the lower orders, and I may take it as proving that a lively gratitude is felt in the hearts of the natives of Tirhut for the efforts of Government and of the Darbhanga Ráj in the disastrous year 1874.

As already mentioned the language is not pure Maithilí, being mixed with several Braj forms.

कवित्त अकाली.—॥

साल एकासिक वरनन सुनो.—। चौदिस परल अकाल.—॥
 भेल वरिसात खिन्न एहि सालक.—। कहूँ लगि वरनौँ हाल.—॥ १
 रोहिनि आदि थोक वरिसातक.—। जेहिँ रेलाह तेहिँ गेला.—॥
 भिगिसिरा मन पुरल मनोरथ.—। दै भीसा किकु गेला.—॥ २
 आरदरा आडम्बर भारी.—। गरजत हैं चऊ ओर.—॥
 पुख खख राखल धरती केर.—। भेल वरखा केर ओर.—॥ ३

पुनरबसू थिक बड़ा पुनीता.—। ओहो बड़ा कसरेस — —॥
 बिआ बिड़ारक जेकि कु उपटल.—। धनि बरिसल असरेस.—॥ ४
 मघा भेल मगाहिआ कल्लर.—। जगभरि के नहिँ जान.—॥
 पुरबा पुर पछ नहिँ राखल.—। ककरा करब बखान्.—॥ ५
 उत्तरा आय जाय घर बैसल.—। सपतऊँ लै नहिँ बून.—॥
 हथिआ खुँड़ मुँड़ दै मूनल.—। तनिकऊँ लागल घून.—॥ ६
 चितरा चित मित नहिँ राखल.—। ओहो भेल डाकू घाती.—॥
 नाक रंगौलन्हि सभै नकुत्तर.—। दोम नुकौलन्हि खाती.—॥ ७
 जोतिष पढ़ि पढ़ि जे जन येलाह.—। साधि साधि भगोल.—॥
 रेखागणित बीज सौँ ओआकिफ.—। तनि कऊँ कच्ची बोल.—॥ ८
 श्रीराम कृपागति ओहो न जानथि.—। जाहि कृपा सभकाज.—॥
 पानिक प्रश्न कबऊँ जौँ पुकिरेन्हि.—। सेहो कहैत होइन्हि लाज.—॥ ९
 जेहिखन नदी नाल नहिँ भरले.—। तेहिखन रौदी सरती.—॥
 बिना जलँ जग कि कु नहिँ उपजल.—। दगध भेल कथि धरती.—॥ १०
 ते नर रौदिक आगम बूमल.—। जे कल कधी किसान.—॥
 दैब बेपछ पछ नहिँ राखल.—। जड़ि कटौलक धान.—॥ ११
 कोदो महुआ एको न उपजल.—। नहिँ उपजल कि कु साम.—॥
 गम्भड़ी गदरी खेतहिँ सुखाएल.—। भेल बिधाता बाम.—॥ १२
 मर्त्त भुवन में के कर रखा.—। कहाँ जाय केँ भागि.—॥
 सुखल पताल हाल नहिँ ओतऊँ.—। सर्गऊँ लागल आगि.—॥ १३
 धुक जीवन ओहि नृपति इन्द्र केँ.—। जे रोकल गहि पानि.—॥
 जीवा जंतु बिकल पुहमी में.—। ता केँ हो नहिँ आनि.—॥ १४
 रबी राये एको नहिँ उपजल.—। नै खेढ़ी औ चीन.—॥
 घर घर सोच करै नर नारी.—। दुर दिन भेल अब दीन.—॥ १५
 धनिक लोक सभ मनहिँ भगन कथि.—। राखथि बज्जतो ढेरि.—॥
 हसोथि रुपैआ घरकेँ राखथि.—। मँहगी भेल अब सेर.—॥ १६
 केओ कुरथी खेत मासु बेसाहल.—। जाहि कौड़ि कल अपना.—॥
 कतेक जना हरिबासर ठानल.—। भात बज्जत केँ सपना.—॥ १७
 कतेक जना मिलि जनेर बेसाहल.—। निरधन बैसल तकइ.—॥
 भेल धनन्तरि दूइ फसिल जग.—। राहड़ि आओर मकइ.—॥ १८
 काल परल तिरज्जति में भारी.—। तेंद्रे बहि गेल हावा.—॥
 घर घर भगन करै नर नारी.—। फाँकि मकइ केर लावा.—॥ १९
 मालिक और महाजन सभ केँ.—। घर घर ढेरी अन्न.—॥

लोक बुभाओन ओहो तवैकधि.—। मुँह गरीबक सन.—॥ २०
 समै देखि बनिआँ सभ सनकल.—। डरँ लगौलक टट्टी.—॥
 सुन्न दोकान सहार में परि गेल.—। सुन्न भेल सभ चट्टी.—॥ २१
 सूखल गात बात भौ लटपट.—। कतेक बात अब सहना.—॥
 नर नारी सभ सान तेआ गल.—। बिकारी भेल अब गहना.—॥ २२
 मँगटीका खुटी औ तड़की.—। नकमझी नहिँ नाक.—॥
 कटसरि बिक्खिआ औ भिमभिमिआँ.—। बाजूबंद औ बाक.—॥ २३
 चन्द्रहार, हैकल, औ सिकड़ी.—। और घमौरिक दाना.—॥
 सूति, नबग्रह, औ पचखंडी.—। लशुनी भेल निदाना.—॥ २४
 तापर दर्बजात नहिँ बचले.—। करम भेल निखट्ट.—॥
 तमघैल, अटैआ, औ पिकदानी.—। नहिँ तसला औ बटू.—॥ २५
 बाटी, बट्टा, औ पनबट्टा.—। भोजन करैक घारी.—॥
 माधव सीहि सहित सोबरना.—। नहिँ बचले घर भाड़ी.—॥ २६
 धन संपति घर किछु नहिँ बचले.—। सभटा परिगेल बंधक.—॥
 तैओ भूख कुटल नहिँ ककरो.—। रहन पेट भेल खंघक.—॥ २७
 दैव अँस अबतरल कम्पनी.—। जा पर राम सहाय.—॥
 मेथिलापूर बूड़न जब लागय.—। से सुनि पऊचल धाय.—॥ २८
 खरिद अनाज जहाजहिँ बोभल.—। भरती करि करि बोरा.—॥
 सदर तिलंगा ओआ पर भरती.—। और ओलाइति गोरा.—॥ २९
 हाजीपूर में लाख हजारन.—। कै लाखन है पटना.—॥
 बाजितपूर सुलतानपूर गोला.—। नै जानत हौं केतना.—॥ ३०
 गाड़ी, बैल, ककड़, उँट बिहारे.—। उबहत है सभ दाना.—॥
 मिसर कन्हेआ कैं पोखरन में.—। पहिलुक अड़ी ठेकाना.—॥ ३१
 श्री लक्ष्मेश्वर सिंह नृपति.—। माहाराज मिथिलेश.—॥
 अचल राज दड़िभंगा.—। आपति हरहिँ कलेश.—॥ ३२
 गाड़ी बैल लाखन हजारन.—। तार्कि परे घड़ेर.—॥
 पहिलुक गोला मधुबन, भौड़ा.—। जफारा और अड़ेर.—॥ ३३
 बेनीपट्टी, औ पच महला.—। कुन्हरौल औ कमतौल.—॥
 हरिहरपूर, पिड़ाखक बरनौं.—। कारज कतेकाँ बरिआँल —॥ ३४
 बारि पोखरि, बिरसायर बरनौं.—। पण्डौल को नहिँ जान.—॥
 नबहद, सरिसो, औ भटपरा.—। ता सौं दक्षिण उजान.—॥ ३५
 मंभारपूर, महुरैल, कन्हौली.—। मधेपूर है खास.—॥
 बेनीपूर, कमान, नरैहिओ.—। बरनौं फूलपरास.—॥ ३६

भमना है जग जानित जग में.—। महुया और बकौर.—॥
 दुहबी औ महुनाथपर.—। और जैनगर तक है दौर.—॥ ३७
 बलदेवपूर औ ढंगा बरनौ.—। मिरजापूर लघु हाट.—॥
 सीबीपटी, औ कपसीआ.—। सदर गोला सौराठ.—॥ ३८
 गुरबा के परवरसी हाकिम.—। कर तिरऊत में आके.—॥
 नहिँ तो मरते कत नर नारी.—। बाले बचे सुखाके.—॥ ३९
 कत मुरदा गरदा भै मिलते.—॥ असंख जीव चल जाता.—॥
 सर समथो के संभा नें लम्भन.—। नहिँ बचते जलदाता.—॥ ४०
 सभके सभ उपकै भै गेल.—। धुर पोखर औ सड़क.—॥
 रहि गेल ब्राह्मन सोती पगिड़त.—। कायथ पकिमा ठाकुर फरक.—॥ ४१
 केओ ओरसिअर नाम लिखाओल.—। केओ मोहरिर भेंट.—॥
 धर्मकार्य में लुटथि रुपैया.—। तें भेल सभ केर भेंट.—॥ ४२
 केओ जमानत दैके बचलाह.—। जिनका अमला नेही.—॥
 ककरो मारि कैत पिठि तोड़ैन्हि.—। उतरैन्हि जन्मक ठेही.—॥ ४३
 ककरऊँ गारत गात सुखाओल.—। बऊतो ह्वाअय चलाना.—॥
 मातुपिता घर परिजन रोवय.—। बाबू गेलाह जहलखाना.—॥ ४४
 ककरऊँ घर भेल खानातलासी.—। भेट मोहरिर धौक.—॥
 केओ अदालति में डिड़िआइकथि.—। ककरऊँ उपरैन्हि भौक.—॥ ४५
 रतना सुनि हाकिम रिसिआओल.—। तें लागल जन ठीका.—॥
 नाक रंगौलन्हि सभे मोहरिर.—। लागल चूनक टीका.—॥ ४६
 जोग, बिकौआ, लौकिक बँझक.—। किरिआमंत सुकूल.—॥
 गाक्षी, बाँस, बैल, औ महुसि.—। जगह कैल मकफूल.—॥ ४७
 ताहि रुपैया सौँ करा गजर.—। लै कोरट सौँ रीन.—॥
 तें कारन बऊतो घर भगड़ा.—। भाइ भतीजा भीन.—॥ ४८
 आर लाट वहादुर.—। औ दड़िभंगा धाम.—॥
 बाबू औ बबुआन सहित मिलि.—। कीन्ह कुमैटी खान.—॥ ४९
 * * * * *
 एह सभ संग बैठि कै.—। जाय कुमैटी भेल.—॥
 अजब कार सरकार के.—। तिरऊत पऊचल रेल.—॥ ५३
 बाजितपूर से सड़क निकालै.—। आये दौड़िह दौड़ी.—॥
 हठेया गंडक पूल वन्हाय.—। आर चौरही चौरी.—॥ ५४
 धर्मधीर, बलबीर, कंपनी.—। जानत है जगदीश्वर.—॥
 लक्ष्मी सागर के पोखरि में.—। ताहि कीन्ह इसटीसन्.—॥ ५५

बड़ा लाट कलकत्तेवाले.— श्रीदुर्गा होय संग.—॥
 आगरा के छोटा लाट बहादुर.—। बठे सभ एकरंग.—॥ ५६
 जुटे कमन्नर और कलदुर.—। बोखिँ बात नेअंट.—॥
 एह पाचो इजलास पर बैठे.—। संग जात एह जंट.—॥ ५७
 खबरि गए अखबार मौ.—। मैथिल के एह हाल.—॥
 सुनऊ फिरंगी अबण दैकै.—। भेटऊ दुख के जाल.—॥ ५८
 ऊकुम दीन्ह दोउ लाट को.—। सुनऊ हमारे बैन.—॥
 मदति करऊ रेआआनको.—। क्या बैठे है चैन.—॥ ५९
 बड़ा लाट दोउ बीर उठाए.—। साहेब औ जरनैल.—॥
 मेजर मजिस्टर और कलदुर.—। संगजात करनैल.—॥ ६०
 देस देस सौं अन्न मगाओल.—। दीन्ह सभनि के दाम.—
 महामूंग, गऊम, औ चाउर.—। बजड़ा, और बदाम.—॥ ६१
 डोली, पटना, औ भटसारे.—। दोली औ अजमेर.—॥
 आगरा, और कान्पुर, ढाका.—। जहाँ अन्न के ढेर.—॥ ६२
 भए रमाना अन्न तिरऊति में.—। लादि गाड़ी औ बैल.—॥
 गज, तुरंग, गदहा, औ ककड़.—। संग सिपाही कैल.—॥ ६३
 कन्नो औ पैठान, मोगल सभ.—। बाँकाबीर रजपूत.—॥
 सोभा बरनि न जात है.—। जैसे हनुमंत दूत.—॥ ६४
 आगे सफर ओ मैना.—। पलटन बीर जमान.—॥
 बरछी औ तरवारि गहै.—। कर गहै तीर कमान.—॥ ६५
 चाँड़ तुरंग पर करै कवाइत.—। जमादार होय संग.—॥
 सोभा बरनि न जात है.—। देखि तखनुक रंग.—॥ ६६
 करत काम सभ धाम में.—। टूट अट सभ लूट.—॥
 ढाहिँ भीड़ गाछी सहित.—। बान्धै सड़क औ पूल.—॥ ६७
 जिले पटन औ भटसारे.—। प्रगना महिसौर.—॥
 तहाँ बसहिँ एक सज्जन.—। तेहि जा घर लक्ष्मी दौड़.—॥ ६८
 श्री द्वारिका प्रशदित.—। धर्मधीर बुद्धिमान.—॥
 तहसीलदार कोरट के खासा.—। जानहिँ सकल जहान.—॥ ६९
 बाबु इसरी प्रशद दिपौटी.—। सो मधुवन में आय.—॥
 ऊकुम दीन्ह सुपरनडेंट कैं.—। टोले टोले होय जाय.—॥ ७०
 मन पँचा मनगर भै लिय.—। बज्रतो लिय खिरात.—॥
 धन्य धन्य आगरेज बहादुर.—। सभ के जूटल गात.—॥ ७१
 गरिब, गनी, गुरबा, कर जै, जै.—। ब्राह्मन देत असीस.—॥

श्रीरघुनाथ बड़े बदसाही.—। गंदी लाख बरीस.—॥ ७२
 फतुर लाल कबि बरनत हैं.—। रह रौंदी के हाल.—॥
 गौरमिंद गौरनल बहादुर.—। तिरऊति राखहि बहाल.—॥ ७३

TRANSLATION OF FATU'RÍ JAL'S SONG OF THE FAMINE.

1. Hear the tale of the year 1281: On every side a famine fell.
 In that year the rains wasted away; how can I tell all that happened?

2. *Rohaní* is the first asterism of the rainy season: but, as it came,
 so it departed (without rain). *Mrigśiras* fulfilled our hopes, for it gave
 a few drops of rain and departed.

3. *Aradrá* passed by with great majesty, thundering on every side;
Pukh saved the face of the earth, but became the end of the rains.

4. *Punarbas* is a very holy asterism, but it was also a miser.
 All the seed in the seed-beds would have been utterly destroyed if blessed
Āślekhá had not rained.

5. Who in the world does not know that *Maghā* became like a
Magadh beggar? *Purbá Phálguní* did not prove its premises. Which
 asterism can I praise?

6. *Utrá* arriving found its home ready and abode there (*i. e.*, came at
 its proper season); but it did not give even a drop to swear by. *Hathiyá*
 concealed his trunk in his mouth, and the woodworm attacked him, (and
 left him empty).

7. *Chitrá* lost his senses and went mad, even he became a robber
 and a murderer. All the asterisms had their noses painted red (as a
 penance), and *Śwátí* put his tail between his legs.*

8. All the Paṇḍits who came from Banáras, after studying astro-
 nomy; though they calculated the position of the planets, and knew all
 about geometry and algebra; even their word turned out false.

9. By the mercy of *Rám*, through whose mercy everything happens,
 they did not know the truth. If any one asked them the prospects of
 rain, even as they spoke, they (were shewn to be liars and) were put to
 shame.

10. When the rivers and streams did not fill, then there came a cer-
 tainty of drought. For want of water, nothing grew on the earth. The
 land became as if it were burnt up.

* I have slightly altered the original here, which is very indecent. This and the
 five preceding verses contain a series of puns on the names of the various lunar as-
 terisms, which it is impossible to translate.

11. The cultivators knew the approach of drought, and exclaimed, 'Fate is against us; he has turned his face from us, and has cut off the paddy by the root.

12. "Neither the rice in the muddy low lands, nor the *maruá* on the high lands has grown; nor has *sámá* grown. *Gambharí* and *gadari* have dried up in the field. God indeed has turned aside his face.

13. "In the world of mortals who can save us, where can we go, whither can we fly? Hell itself is dried up. There is no moisture on the soil, and even heaven has taken fire.

14. "Shame on the life of king Indra, who caught hold of the rains and stopped them. Living creatures became distraught upon the earth. They lost all pride in themselves.

15. "Spring crops, mustard, *mū'g* (*Phaseolus mungo*), and *chiná* (*Panicum italicum*), not one has sprouted. In house and house are men and women mourning. Now indeed are our days woful."

16. On the other hand all the rich men were pleased in heart, and stored up many heaps of grain. They drew rupees into their houses in armfuls, for the *ser* of food was now dear.

17. Some who had cowries bought a field of *kurthí* (*Dolichos biflorus*), or even flesh. But how many held a continual fast, and only saw food in dreams!

18. How many men united together and bought a field of *faner* (a tall species of millet, and a food given to cattle), while the poor men sat and looked on! In the whole world there came like medicine to men, *ráhar*, and Indian-corn.

19. Truly a dreadful famine fell in Tirhut, for so did the winds blow. In house and house men and women tossed into their mouths parched Indian-corn, and thought themselves happy.

20. All the land-owners and bankers had in many houses heaps of grain. But, to deceive the people, they gazed about with faces like those of poor men.

21. The shop-keepers saw the times, and were at their wits' ends, and in terror closed their doors. The cities were full of empty shops, and all the grain markets were empty too.

22. Men's bodies were all shrivelled up, and their very speech was halting. How many things they had to bear! Men and women ceased adorning themselves and sold their ornaments.

23 and 24. *Mangtikás* (forehead ornaments), *khútis* (ear ornaments), and *tarhís* (ear-rings), *nakmunnis* (small nose-rings) were no longer seen in their proper places. *Kaṭsari* (necklets), *bichhiá* (toe-rings), *ghim-jhimis* (tinkling toe ornaments), *bájús* and *bā'ks* (two kinds of armlets), *chandrahárs*, *haikals*, *sikarís* (three kinds of necklaces), and *ghamauris*

(seed necklaces), *sūtis* (neck rings), *navagrahs* and *pachkhāris* (two kinds of armlets), and *laṣunīs* (bracelets) were all expended.

25. Then not even brazen utensils escaped; for the people's fate became still worse. Water-jars, small jars, and spittoons, and rice-pots of every kind.

26. Cups, bowls, betel boxes, and plates for eating in. Neither drinking cups, after the fashion of Mādhav Sīh, nor even small drinking cups were saved.

27. None of the household wealth escaped. All went to the pawn-broker; still hunger did not desert them, and their bellies became as it were pits.

28. Then the "Company" took the form of a portion of the deity, by the help of Rām. When she heard that the city of Mithilā was about to be drowned, she ran up to save it.

29. She bought food and filled sacks and loaded them in ships. Special native soldiers and white soldiers from *Wilāyat* were entrusted with the duty.

30. To Hājipur there came thousands of hundreds of thousands of bags, and many hundreds of thousands to Patna; and in the granaries of Bāzītpur and Sultānpur, I cannot tell how many there were.

31. Waggons, bullocks, carts and camels carried all kinds of grain throughout Bihār. The place where they were told to meet was Kanhaīā Mīśra's tank (in Darbhanga).

32. Mahārājā Lakshmeśvar Sīh, Mahārājā of Mithilā, the immovable Lord of Darbhanga, the lord of Lakshmī, relieved the distress.

33. Thousands of lākhs of carts and bullocks became entangled together; the first *golās* (granaries) were those at Madhubanī, Bhawārā, Jafrā, and Aṛer.

34. I sing also of Benípaṭṭī, and the Pach Mahalā, Kumhraulī, and Kamtaul: Hariharpūr, Piṛāruch, and much work was there in Bariaul.

35. I sing of Bāri Pokhari, and Birsāyar. And who does not know Paṇḍaul? Nabahad (Lohath factory), Sarisao (Surso), and Bhaṭpūrā, and to the south of it, Ujain.

36. I sing of Jhanjhārpūr, Mabrail, Kanhaulī, and especially of Madhepūr. Benípūr, Kamān (Kewan factory), Naraliyā (Naraya), and Phūlparās.

37. Jhamnā is a place renowned in the world, and so are Mabthā and Bachhaur, and the relief circuits extended from them to Duhabī, Mahināthpūr, and Jainagar (on the frontier).

38. I sing of Baldebpūr, and Dhangā, and Mirzapūr where there is a small market, Sībīpaṭī and Kāpsīā and the chief golā at Saurāth.

39. The *Hākims* came into Tirhut and relieved the poor. If they

had not done so, how many men would have dried up, and died with their little ones !

40. How many corpses would have lain in the dust (uncared for). Innumerable lives would have been lost. Even no respect would have been shown to sons-in-law,* nor would a son have remained to perform the funeral obsequies for his father.

41. Nearly every one was driven to throwing up earth on embankments, tanks and roads. Only the learned *Sotí Bráhmans*, *Káyasths* and western *Thákurs* escaped (from this indignity).

42. Some (of these last) made themselves overseers, and some *Muharrirs*, and others mates. In a holy cause they robbed the Government of money, and got their deserts for it.

43. Some who had friends among the court officers got off by giving bail: some got caned and had their backs scarified, and thereby expiated for all the sins of their former lives.†

44. Some wasted away in confinement awaiting their trial, and a great many were committed for trial. And their parents, wife and relations wept, saying, "The *Bábú* has gone to jail."

45. Some of the wicked *Muharrirs* and mates had their houses searched by the police. Some had to blubber in the Civil Court, and others had their moustaches pulled out (by peons).

46. When the *Hákims* heard all about this, they flew into a rage ; and therefore (stopped daily work and only) gave work by contract. And all the *Muharrirs* had their noses painted red, and a white patch of lime painted on their foreheads.‡

47. *Jogs*, *Bikauís* and other *Bráhmans* of reputable descent, who had performed all their various duties, and were of good family, mortgaged their groves, bamboo clumps, oxen, buffaloës and land.

48. When they had spent all the money got by this, they borrowed money from the Court of Wards ; and therefrom many family disputes arose, and brothers and nephews parted from each other.

49. The Lord Bahádúr (Sir Richard Temple) also came to Darbhanga, and held a Committee there with the *Bábús* (*i. e.*, the relations of the *Mahárāja*).

50, 51, and 52. *Here follows a long list of names of native gentlemen who attended the Committee, which is not worth translating.*

* It is considered a great disgrace for any father-in-law to go to his son-in-law's house for help.

† *ढँचै* is properly weariness, and it is taken away (*उत्तर जाइबैन्ह*) by shampooing. Here the poet calls their sins a weariness, and says it was taken away by a shampooing with a rattan.

‡ *I. e.*, they were put to shame. Painting a man's nose red, and his forehead white is a favourite *zamindári* way of disgracing a man.

53. All these sat on the Committee. The actions of Government are wonderful : for then a Railway came to Tirhut.

54. The Railway started from Bájitpur, and came along at a great rate, and, after making a bridge near Haheyá (Haya Ghát) across the Gandak, it came straight across the marshes.

55. The virtuous and mighty Company knows who is the Almighty, and made a Railway Station (in Darbhanga) near the Lakshmi Sagar tank.

56. The Great Lord of Calcutta (Lord Northbrook) accompanied by the goddess Durgá, and by the Little Lord Bahádúr of Agrá,* came and sat together, both being white men, (and hence undistinguishable to the crowd).

57. The Commissioner and Collector met them there, and spoke in a language we could not understand (English). These five sat on the *ijlās* together, with a Joint Magistrate of the same caste.

58. The news was published in the Newspapers, that this was the condition of Mithilá, saying, "Hear, O People of England, lend your ears, and wipe away this net of sorrow."

59. They gave orders to the two Lords, "Hear our words. Help the poor cultivators. Why are you sitting at ease?"

60. The great Lord caused two heroes to arise, a *Sáhib*, and a General, and also Majors, Magistrates, and Collectors, and Colonels of the same caste.

61. They collected food from every country, and paid the price of it as well. They brought *mū'g*, wheat, and rice, *bajrā* and *grām*.

62. From Delhi, Patna, Bhaṭsára, and Ajmer, Agrá, and Káñhpúr, and from wherever there was plenty of grain.

63. From these places grain was sent to Tirhut, on waggons and bullocks, elephants, horses, donkeys, and carts, with soldiers in brilliant uniform.

64. The soldiers were by caste Chhatrí, Paithán, Mughal, and Rájput, excellent heroes. I cannot tell their splendour, which was like that of Hanumán the messenger.

65. In front went Sappers and Miners, and the young heroes of fighting regiments, wearing lances and swords, and with bows and arrows in their hands.

66. With their *Jamádárs* they mounted horse and paraded. Although I have seen their colours at the time I cannot describe their splendours.

67. They did their duty everywhere and all the plunder was stopped. They levelled mounds and groves, and made roads and bridges.

* This must mean the Lieutenant-Governor of the N. W. P. But if it does, it must be a mistake, as Sir John Strachey did not come to Darbhanga.

68. In the districts of Patna and Bhatsára, in Parganá Mahsaur, there lived a good man, into whose house the goddess of prosperity had come in haste.

69. Dwáriká Praśád by name, virtuous and wise. He was special Tahsildár for the Court of Wards, and knew the whole world.

70. Deputy Collector Bábu Isrí Praśád came to Madhubaní, and he went into every petty village, and gave orders to the relief superintendents.

71. People borrowed maunds of grain and were pleased at heart, and many took alms. Bless the noble Englishmen, for every one's limb became fat.

72. The poor, the rich, and the wretched alike cried : "Victory to the Company;" and the Bráhmaṇs blessed her, and they prayed to the Lord of Raghu (God) that her reign might increase on the throne for a hundred thousand years.

73. Phatur Lál has told this tale of the famine. The Government, and the noble Governor, preserved Tirhut.

We now come to the Poems of Vidyápati Thákur. The name of this celebrated poet is a household word throughout the whole of Bihár and Bangál. I had intended at first to prefix to the following collection of his songs, a succinct account of him and of his times, but space forbids me. Suffice it to say that he was born at Bisplí* in the Madhubaní Sub-Division of the Darbhanga District, not far from Dámodarpúr, the birth-place of the still more celebrated Kálidása, in the latter half of the fourteenth century. He was the first of the old Vaishṇava master-singers who spoke and wrote in the language of the people; and his short hymns of prayer and praise, soon became exceedingly popular. They became great favourites of the more modern Vaishṇava reformer of Bangál,—Chaitanya, and through him, songs purporting to be by Bidyápati have become as well known in Bangálí households as the Bible is in an English one. And now a curious circumstance arose,—unparalleled I believe in the history of literature. To a Bangálí, Bidyápati wrote in a difficult and strange, though cognate language, and his words were hard "to be understood of the people": so at first a few of his hymns were twisted and contorted, lengthened out and curtailed, in the procrustean bed of the Bangálí language and metre, into a kind of bastard language neither Bangálí nor Maithili. But this was not all,—a host of imitators sprung up,—notably one Basant Ráy of Jessore, who wrote, under the name of Bidyápati, in this bastard language, songs which in their form bore a considerable resemblance to the

* Not Bipasí as stated by other writers,—at least the village is not called Bipasí now-a-days.

matter of our poet, but which almost entirely wanted the polish and felicity of expression of the old master-singer. These songs gradually took a form more and more Bangálí, and the latest can hardly, so far as the form of the language goes, be distinguished from, the antique Bangálí of Chaṇḍí Dás and the Bidyá Sundar: they thus naturally became more popular amongst the Bangálí people than the real songs of Bidyápati, and speedily crowded out the latter from their memories. These spurious songs of Bidyápati have been more than once collected. They can all be found in that large heterogeneous mass of Bangálí poetry called the *Paḍa Kalpa Taru*, and have been republished in a connected form by Akshay Chandra Sarkár at Chinsura in a series of volumes called the *Práchina Kávyá Sangraha*, in the Bangálí year 1285 (A. D. 1878-79). Another expurgated edition has been published by S'áradá Charaṇa Mitra,* (B. S. 1285 = A. D. 1878-79) to which is prefixed an excellent Báṅgúli introduction bringing up to date everything that was then known about the real Bidyápati of Bisphí. In the latter work, however, the editor is still under the impression that the poems he is editing are the work of the Tirhut poet, while nothing could be further from the fact. I have gone carefully through every poem in both these collections, and am in a position to state that not more than five or six of them altogether show even a resemblance to songs admitted up here to be the work of Bidyápati.† Even these are so distorted, both in language, and in rhythm, that identification is by no means easy.‡ The songs in the Bangálí recension will not even scan according to Maithilí rules of prosody, much less can they be brought within the bounds of any rules of Maithilí Grammar.§ The fact is that both these Bangálí collections are most interesting as showing the influence of Bidyápati over the Bangálí mind, but in no way can they be considered as containing more than a very few lines really written by himself.

The songs here given are, I believe, very nearly all that are known of Bidyápati in Tirhut. A glance at them will show how different they are from their Bangálí fellows. The majority of them have been collected

* Vidyápatir Padávali, S'ri S'áradá Charaṇa Mitra sampáḍita; Calcutta, 71 Cornwallis Street, S'ri S'riśchandra Bhāṭṭachāryya, Printer and Publisher.

† In the *Práchina Kávyá Sangraha* the only songs which can be identified as bearing a resemblance, or as having lines common to admitted songs of Bidyápati are p. 15, No. 17; p. 64, No. 12; p. 72, No. 87; and p. 74, No. 85.

‡ Compare *Prá. Ká. San.* p. 15, No. 17, (= No. 17, in S'áradá Charaṇa Mitra's edition), with No. 1, in the present selections; and these two recensions, (the Bangálí, and the Maithilí), correspond much more closely than any other similar pairs noted.

§ Cf. such Bangálí forms as देखिन, used as substitutes for Maithilí देखन, or देखलकं.

from blind singers, and others whose profession it is to sing these Vaishnava songs, but I am also indebted to the Mahārāja of Darbhanga for many of them: I have, however, searched everywhere for them that I could consistently with my official duties, and I regret that these prevented my directly having much communication with Bidyapati's present descendants. I have, however, learnt sufficient to be satisfied that they have no collection of their ancestor's songs.

For further information concerning Bidyapati and his times I must refer to the books above mentioned, and to an excellent article in the Bangálí Magazine the "Banga Darsana," for 1282 (B. S.), Vol. IV. p. 75. Mr. Beames' article in the Indian Antiquary for October, 1875, Vol. IV. p. 299, also contains all that is important, and gives a resumé of the contents of the article in the Banga Darsana, with his own most valuable criticisms thereon. In another article in the Indian Antiquary (Vol. II. p. 37) Mr. Beames also gives an interesting account of the Bangálí recension of the Pseudo-Bidyapati.

It now remains to consider the matter of Bidyapati's poems. They are nearly all Vaishnava hymns or *bhajans*, and as such belong to a class well known to students of modern Indian Literature. They cannot be judged by European rules of taste, and must not be condemned too hastily as using the language of the brothel to describe the soul's yearnings after God. Now that the Aphorisms of Śāṅdilya have been given in an English dress by Mr. Cowell, no one need plead ignorance of the mysteries of the Indian doctrine of faith. "God is Love" is alike the motto of the Eastern and of the Western worlds, while the form of Love proposed is essentially different. The people of a colder Western clime, have contented themselves with comparing the ineffable love of God to that of a father to his children, while the warmer climes of the tropics have led the seekers after truth to compare the love of the worshipper for the worshipped, to that of the Supreme Mistress Rādhā for her Supreme Lord Krishna. It is true that it is hard for a Western mind to grasp this idea, but let us not therefore hastily condemn it: the glowing stanzas of Bidyapati are read by the devout Hindú with as little of the baser part of human sensuousness, as the Song of Solomon is by the Christian priest.

For further particulars as to the Vaishnava poets of Bangál (including Bidyapati) see Indian Antiquary for 1873, Vol. II. pp. 1, 37 and 187 where Mr. Beames elaborately discusses the whole question, and Dr. Rājendra-lál Mitra's preface to the Chaitanya Chandrodaya.

As regards Bidyapati's prosody, it is needless to say that no rules are in existence: *Pingala's Prākṛit Sūtras* which are said to apply to Braj Bhāshā will not apply here, for I have tried them. I have therefore been compelled to analyse the metres for myself, and on another occasion

may be able to give a fuller account of the result. It must be sufficient to observe here that each foot throughout is divisible into four short instants, and that one long instant is equivalent to two short. Each foot may therefore consist of either $\cup \cup \cup \cup$, $— \cup \cup$, $\cup \cup —$, $\cup — \cup$, or $— —$. Sometimes a long syllable is divided between two feet, but in that case the three following instants of the second foot must be three short syllables, thus we find $\cup \cup \cup + \cup \cup \cup$, $— \cup + \cup \cup \cup$, $\cup — + \cup \cup \cup$.

The following schemes of metre may be noticed. Each column gives all kinds of feet allowable in this position.*

(1.)

1st foot.	2nd foot.	3rd foot.	4th foot.
$\cup \cup \cup \cup$	$\cup \cup \cup \cup$	$\cup \cup \cup \cup$	$— \cup$
or $— \cup \cup \cup$	or $— \cup \cup \cup$	or $— \cup \cup \cup$	<i>Rhyme</i>
or $\cup — \cup \cup$	or $\cup — \cup \cup$		
or $\cup \cup — \cup$	or $\cup \cup — \cup$		
or $\cup \cup \cup —$	or $\cup \cup \cup —$		
or $— \cup \cup \cup$	or $— \cup \cup \cup$		
	or $\cup — \cup \cup$	$\cup \cup \cup$	
	or $\cup \cup \cup +$	$\cup \cup \cup$	

The principal rule in this metre is that the third foot must end with two short instants.

In one instance, (*Vide LX*), the fourth foot is simply one long syllable instead of a long and a short. The above metre is very common.

(2.) Varieties of the above, not so common, have the fourth foot $— —$, $\cup —$, or $\cup \cup \cup \cup$.

* I am quite aware that the following schemes of metre will not satisfy those who bind themselves down to the laws of the *Cikhandodīpaka*, and the *Pingalādarśa*, but I cannot help it, and must disarm hostile criticism by assuring my critics that I do not hastily differ from those celebrated works. I have with my own hand recorded the quantity of every syllable in Bidyāpati's poems; and it is not my fault if they do not come up to the standard of metres in other dialects. I have adopted the system of counting four syllables to a foot because I found it simplest to do so, and because the lines naturally divide themselves to the reader in this way. As an example of how Bidyāpati is his own rule in matters of metre, I may cite the third variety of metre noted above. In this each line contains 28 instants, with a cæsure after the 16th. The class being *Jāti*, and the order being *Mātra Cikhand*, this naturally suggests the well-known *Bhajan* metre called *Thumarigīt* (ठुमरी गीत), which coincides with the above description. But *Thumarigīt* divides the instants of its feet thus $6 + 4 + 4 + 2$, $4 + 4 + 4 = 28$: while Bidyāpati sometimes makes his 6th and 7th instants one long syllable which is incompatible with the above.

(3.)

1st foot.	2nd foot.	3rd foot.	4th foot.
U U U U <i>or</i> — U U <i>or</i> U U — <i>or</i> U — U <i>or</i> — — <i>or</i> — U + <i>or</i> U U U +	U U U U <i>or</i> — U U <i>or</i> U U — <i>or</i> U — U <i>or</i> — — <i>or</i> — U U + <i>or</i> — U +	U U U U <i>or</i> — U U <i>or</i> U U — <i>or</i> — — <i>or</i> U U U + <i>or</i> U U U +	U U U U <i>or</i> — U U U U U U U U
	5th foot.	6th foot.	7th foot.
<i>Cæsura.</i>	U U U U <i>or</i> — U U <i>or</i> — U — <i>or</i> — — <i>or</i> U — +	U U U U <i>or</i> — U U U U U	— — <i>Rhyme.</i>

In this metre the fourth and sixth feet must end with two short instants.

There are other metres, but the above three are the commonest. It must be observed, however, that, by poetical license, the last couplet of a poem, called the *Bhanitā*, is not bound by the rules of the preceding lines. Moreover, the last syllable of a line or phrase is not common; on the contrary it is frequently lengthened or shortened by poetic license for the sake of metre.

As regards the quantity of syllables, a vowel short by nature, and also by position, is always short, but a vowel short by nature, and long by position, or a vowel, or even a diphthong, long by nature, may be considered either long or short for the scansion of a verse. In fact accent has quite as much to do with scansion as prosody, and the result of the two combined is that, as Mr. Beames rightly observes, the verses "trip off the tongue with a lilt and grace which are irresistible."

According to native custom, I have grouped the songs into classes, according to the subjects of which they treat; one class, for instance,

treating of the first yearnings of the soul after God,—another of the full possession of the soul by love for God,—another of an estrangement of the soul, and so on. To understand the allegory, it may be taken as a general rule that Rádhá represents the soul, the messenger *or dūtí* the evangelist or else the mediator, and Kṛishṇ of course the Deity.

The following genealogical table of Bidyápati and his ancestors and descendents has not been published, and will be found useful in fixing his date.

8. Vishṇuśarmá Thákur ; of Bisapí, founder.*
7. Haráditya Thákur.
6. Karmáditya Thákur.
5. Deváditya Thákur.
4. Dhíreśvara Thákur.
3. Jaya Datta Thákur.
2. Gaṇa Pati Thákur.
1. VIDYÁPATI ThÁKUR.
2. Harapati Thákur.
3. None, *alias* Ratidhar Thákur.
4. Raghu Thákur.
5. Viśva Nátha Thákur.
6. Pítámbara Thákur.
7. Náráyana Thákur.
8. Dina Maṇi Thákur.
9. Tulá Thákur.
10. Eka Nátha Thákur.
11. Bhaiá Thákur.

12. Nanú Thákur.

12. Phaní Lál Thákur.

13. Banamáli Thákur.

13. Badrí Náth Thákur.

Nanú Thákur, and Badrí Náth Thákur are alive at the present time. The latter is a mere boy, his father having died quite lately.

In conclusion it may be useful to note that Bidyápati mentions the following persons in his poems :

1. Rájá Śib Śih (or Sibáy Śih).
2. Lakhimá Thakurání.
3. Rúp Náráyana.
4. Modabatí Deí.

* In the oldest documents, including those contemporary with Bidyápati, the name is spelt Bisapí. Now-a-days, however, it is spelt Bis'phí (बिसफो).

5. Prán'batí Deí.

6. Rághab Sīh.

The first of these—Rájá Sīb Sīh—was king of Sugáoná in Tirhut, and was the representative of a line of kings which has left its mark upon Mithilá. When it became extinct, this line was succeeded by that of the present Mahárájá of Darbhanga. The line of kings as given by the hereditary genealogists of Mithilá is as follows:

The seventh of his family and third of his dynasty was—

3.	Bhab Sīh who came to the throne	A. D.	1348
4.	Deb Sīh,	"	1385
5.	Sīb Sīh,	"	1416
6.	Padm Sīh,	"	1449
7.	Lakhimá Debí,	"	1451
8.	Biśvās Debí,	"	1460
9.	Darp Nárāyaṇ,	"	1472
10.	Hirday Nárāyaṇ,	"	1478
11.	Hari Nárāyaṇ,	"	1513
12.	Rúp Nárāyaṇ,	"	1527
13.	Kās Nárāyaṇ,	"	1542*

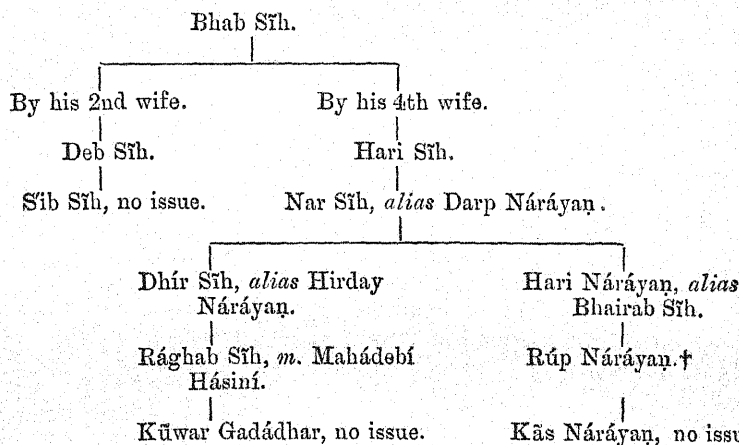
Of these, Nos. 5, 7, and 12 are according to universal tradition the first three persons in the list of those mentioned by Bidyápati. With respect, however, to Rúp Nárāyaṇ there are grave reasons for doubting the tradition. A grant of land is in existence, showing that Bidyápati was a celebrated Paṇḍit in the year 1400 A. D., and Rúp Nárāyaṇ did not die till 1542. So that to assume that Bidyápati and Rúp Nárāyaṇ were contemporaries, assumes a most improbable longevity for both of them. Mr. Beames suggests that the Rúp Nárāyaṇ of Bidyápati is simply an *alias* or family name of Sīb Sīh. Although not borne out by tradition, there are several good reasons, which (as the case has been fully argued elsewhere) I need not repeat here, for agreeing with this suggestion. It is certain that many kings of Sīb Sīh's line had *aliases* ending in Nárāyaṇ. Concerning Modabatí and Prán'batí, I have no information to offer. I can find no clue to their identity in any of the genealogical lists, and Badyápati himself, gives either contradictory accounts of Modabatí, or else refers to two ladies of the same name. In Song 75, he calls her the

* The names above given may be taken as correct. I have taken much pains in searching the most authentic records. The list differs considerably from those of former writers, but these can all be traced back to Ajodhyá Prasád's History of Tirhut in which the names are written in the Urdú character, and incorrectly. The dates given are those currently reputed to be correct: but I have several reasons, which I need not here repeat, for believing them to be untrustworthy. However, for want of better ones, they are given.

beloved of king Śib Śih, while in 76, she is styled the wife of Rághab Śih. Local tradition makes her the wife of Bidyápati. Who Rághab Śih was, we shall see bye and bye. In Song 37, Prāṇ'batī is called the necklace of Rúp Nárāyaṇ, and that is all the information available concerning her.

Rájá Śib Śih had six wives,* all of whom died without issue, and two of whom, Lakhimá Thakurání and Debí Biśvás, succeeded Śib Śih upon the throne.

The following table, abstracted from the genealogists' records, available in this subdivision, will show the relationship between Śib Śih, Rúp Nárāyaṇ, and Rághab Śih; (if, as I doubt, the popular tradition making them three distinct persons, is correct).



It thus appears that both Rúp Nárāyaṇ and Rághab Śih were first cousins twice removed from Śib Śih. With Kās Nárāyaṇ the line of Bhab Śih became extinct. The family is now-a-days represented only by the present Mahárání of Sugáoná and Chapáhi, who married a descendant of a collateral branch of the family, and who has no son. With her, therefore, an old royal family in Mithilá will become extinct.

But, admitting the above table to be correct, as it certainly is, the same doubt arises concerning Rághab Śih, as that which arose concerning Rúp Nárāyaṇ. They must have been contemporaries, and that being the case, it is just as improbable that Rághab Śih could have been contemporary with Bidyápati as Rúp Nárāyaṇ. Who then was the Rághab Śih mentioned by Bidyápati? His name occurs in two songs (Nos. 61 and 76), and in one of them he is called the lord of Modabatí. I hesitate at suggest-

* Mahádebí Biśvás, M. Sajhání, M. Rat'ná, M. Lakhimá, M. Umá, M. Guná.

† Married, (1.) M. Anumatí, (2.) M. Bhánumatí, (3.) M. S'áití, (4.) M. Medhá, (5.) a lady, name unknown.

ing a second *alias* for S'ib S'ih, but it is a remarkable coincidence that in Song 75, a woman called Modabatí is called the wife of S'ib S'ih. But here another difficulty has to be met; S'ib S'ih it is true, had six wives, but we know their names, and none of them was called Modabatí, and to make matters still more complicated, there is a tradition current in Mithilá that Modabatí was the name of the wife of Bidyapati himself. It is worth noting that the Rághab S'ih of the genealogists had only one wife, and her name was not Modabatí. On the whole, then, we have too few and too contradictory materials to our hand, to assume anything positively concerning either Rághab S'ih, or Modabatí.

॥ १ ॥ अथ वयःसंधि ॥

१ ।

नायिका सँ नायक बचन ।

कामिनि कर असनाने । हेरइत ह्रिदय हनल पचमाने ॥
तितल बसन तन लागु । मनज्जक मन समस्त भय जागु ॥
चिकुर बहै जल धारे । जनि शशि बिनु मोहि लागत अन्हारे ॥
कुच जुग चारु चकोवा । नीज कर कमल आनि तुअ देवा ॥
तेँ संखे भुज फाँसे । बाँधि धरिअ उड़ि लागत अकासे ॥
भनहिँ बिद्यापति भाने । सुपुख कबळ न होयत नदाने ॥

२ ।

नायिका सँ दूति उक्ति ।

कंटक माँह कुसुम परगासे । बिकल भमर नहिँ पावधि बासे ॥
भमरा भरमे रमे सभ ठामेँ । तुअ बिनु मालति नहिँ बिसरामेँ ॥
ओ मधुजीव तेँहिँ मधु रासे । संचि धरिअ मधु मनहिँ लजा से ॥
छपनजँ मन दय बुझु अबगाहे । भमर मरत बध लागत काहे ॥
भनहिँ बिद्यापति तौँ पय जीवे । अघर सुधा रस जौँ पय पीवे ॥

३ ।

सखी सँ सखी उक्ति ।

अपन काज कखोन नहिँ बन्ध । के न करय निअ पति अनुबन्ध ॥
अपन र हित सब केओ चाह । से सुपुख जे करय निबाह ॥

साजनि ताक जिवन थिक सार । जे मन दय कर पर उपकार ॥
 आरति अरतल आवय पास । अकइत बस्तु न करिअ निरास ॥
 से पुनु अनतऊँ गेलैँ पाव । अपना मन प्रय रह पकटाव ॥
 भनहिँ बिद्यापति दैन न भाख । बड़ अनुरोध बड़ा प्रय राख ॥

४ ।

नायिका सँ सखी उक्ति ।

ए सखि ए सखि न बोखह आन । तुअ गुन लुबुधल नितेँ अब कान्ह ॥
 नित २ निअर आव बिनु काज । बेकतय हृदय लुकावय लाज ॥
 अनतऊँ जाइतेँ एतहिँ निहार । लुबुधल नयन हटय को पार ॥
 से अति नागर तोँहे तसु तूल । एक नले गाँथ दुइ जनु पूल ॥
 भनहिँ बिद्यापति कवि कंठहार । एक सर मनमथ दुइ जिव मार ॥

५ ।

नायक सँ नायिका उक्ति ।

कर धय कर मोहि पारे । देव जेँ अपरूप हारे । कन्हैया
 सखि सभ तेजि चलि गेली । न जानू कोन पथ भेली । कन्हैया
 हम न जाएब तुअ पाखे । जाएब औघट घाटे । कन्हैया
 बिद्यापति एहे भाने । गुंजरी भजु भगवाने । कन्हैया

॥ १ ॥ अथ श्री राधाक पूर्वराग ॥

६ ।

नायिका सँ नायक बचन ।

सरस बसन्त समय भल पाओलि
 दक्खिन प्रबन बज धीरे ।
 सपनऊँ रूप बचन एक भाखिए
 मुख सँ दुरि कर चोरे ॥
 तोहर बदन सन चाँद होअथि नहिँ
 जैओ जतन बिह देखा ।

कं बेरि काटि बनाओल नब काय
 तैओ तुलित नहिँ भेला ॥
 बोचन तूअ कमल नहिँ मै सक
 से जग के नहिँ जाने ।
 से फेरि जाय नुकैलाह जल भय
 पंकज निज अपमाने ॥
 भनहिँ विद्यापति सुनु बर जौमति
 ई सभ लखमि समाने ।
 राजा शिवसिँह रूप नारायण
 कखिमा दइ प्रति भाने ॥

७।

नायक सँ दूति बचन ।

माधव करिअ सुमुखि समधाने ।
 तुअ अभिसार कयलि जत सुंदरि
 कामिनि कर के आने ॥
 बरिसि पयोधर धरनि बारि भर
 रैनि महाभय भीमा ।
 तइओ चललि धनि तुअ गुन मन गुनि
 तसु साहस नहिँ सोमा ॥
 देखि भवन भिति लिखल भुजंग पति
 जसु मन परम तरासे ।
 से सुबदनि कर भपइति फलि मणि
 बिऊसि आइलि तुअ पासे ॥
 निअ पऊ परिहरि आइलि कमल मुखि
 परिहरि निअ कुल गारी ।
 तुअ अनुराग मधुर मद मातलि
 किछु न गुनलि बर नारी ॥
 ई रस रसिक बिनोदक बिन्दक
 कबि विद्यापति गावे ।
 काम प्रेम दुऊ एक मत भय रऊ
 कखने की न करावे ॥

८।

सखी कृत नायिका वर्णन ।

देखलि कमलमुखि कोमल देह । तिला एक लागि कत उपजल नेह ॥
 नूतन मनसिज गुस्तर लाज । बेकत प्रेम कत करय बेआज ॥
 खन परितजय खन आव पास । न मिलय मन भरि न होअ उदास ॥
 नयनक गोचर थिर नहिँ होए । कर धरइत धनि सुख धर गोए ॥
 भनहिँ बिद्यापति एहो रस गाव । अभिनव कामिनि उकुति बुभाव ॥

९।

नायक सँ दूति बचन ।

तीनिक तेसर तीनिक बाम । तीनिक तेसर धनिकेर ठाम ॥
 तीनि र कय रोखलि फूल । तीनिक तेसर माधव बूल ॥
 तीनि र कय उठलिहि भाखि । तीनिक तेसर माधव साखि ॥
 भनहिँ बिद्यापति तीनिक नेह । नागर काँ थिक नारि सिनेह ॥

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नायक सँ दूति उक्ति ।

माधव आव न जीउति राही ।
 जतवा जनिकर लेनेँ कलि सुन्दरि
 से सभ सोपलक ताही ॥
 चानक शशिसुखि शशि केँ सोपलन्दि
 हरिन केँ लोचन लीला ।
 केसक पास चामर काँ सोपलन्दि
 पाए मनोभव पीड़ा ॥
 दसन बीज दाड़िम केँ सोपलन्दि
 पिक केँ सोपलन्दि बानी ।
 देहदसा दामिनि केँ सोपलन्दि
 ई सभ ऐलऊँ जानी ॥
 हरि र कय पुनि उठति धरणि धरि
 रैन गमावय जागी ।
 तोहर सिनेह जीब दय जापथि
 रहलिहि धनि एत लागी ॥

भनहिँ बिद्यापति सुनु मधुरापति
गमन न पुरिय बिलंबे ।
जाइ पिआबिय अधर सुधारस
तो पय जीबथि जीबे ॥

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सखी सँ नायिका उक्ति ।

बिह मोर परसन भेल । रघुपति दरसन देल ॥
देखलि बदन अभिराम । पुरल सकल मन काम ॥
जागि उठल पचोबान । बसि नहिँ रहल गेआन ॥
भनहिँ बिद्यापति भान हे । सुपुख न कर निदान हे ॥

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नायिका सँ सखी बचन ।

कहर सुंदरि न कर बेआज । देखिअ तुअ अपखब सभ साज ॥
मृगमद पंक करसि अंग राग । कोन नागर परिनत होअ भाग ॥
पुनुर उठसि पछिम दिश हेरि । कखन जायत दिन कत अछि बेरि ॥
हेर उपर करसि कसि थोर । दृढ़ कय परिहसि तम सम चीर ॥
से बिजुसि हँसि तेजिअ सार । मोर मन भाव सधन अंधकार ॥
हँ बिद्यापति सुनु बर नारि । धैरज कर मन मिलत मुरारि ॥

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नायिका सँ सखी बचन ।

सुंदरि कहर न कर बेआजे ।
पुख सुहात फल केदऊ पाओत
मदन महा सिधि आजे ॥
मृगमद तिलक अगर अनुलेपित
सामर बसन समारि ।
हेरह पछिम दिश कखन होयत निश
गुखन नयन निहारि ॥
बिनु कारण गृह करह गतागत
मूनि नयन अरबिंदा ।

धुलकित तनु बिऊसि अकामिक
 जागि उठलि सानंदा ॥
 चेतन हाथ लाथ नहिँ संभव
 बिद्यापति कबि भाने ।
 राजा शिवसिंह रूप नारायण
 सकल कला रस जाने ॥

॥ ३ ॥ अथ श्री राधाक रूप ॥

१४ ।

नायक सँ दूति बचन ।

माधव की कन्हव सुंदरि रूपे ।
 कतेक जतन बिधि आनि समारल
 देखलि नैन सरूपे ॥
 पल्लवराज चरन जुग सोभित
 गति गजराजक भाने ।
 कनक केदलि पर सिँह समारल
 तापर मेरु समाने ॥
 मेरु उपर दुइ कमल फुलाएल
 नाल बिना रचि पाई ।
 मणिमय हार धार बज सुरसरि
 तैँ नहिँ कमल सुखाई ॥
 अधर बिम्ब सन दसन दाड़िम बिजु
 रवि शशि उगधिक पासे ।
 राज दूरि बसु निअरो न आवधि
 तैँ नहिँ करथि गरासे ॥
 सारंग नयन बचन पुन सारंग
 सारंग तसु समधाने ।
 सारंग उपर उगल दस सारंग
 केलि करथि मधु पाने ॥

भनहिँ बिद्यापति सुनु बर जौमति
 एहन जगत् नहिँ आने ।
 राजा शिवसिंह रूप नारायण
 लखिमा दइ प्रति भाने ॥

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सखी सँ सखी बचन ।
 जाइति देखलि पथ नागरि सजनी गे
 आगरि सुबुधि सेआनि ।
 कनक खता सनि सुंदरि सजनी गे
 बिहू निरमाओल आनि ॥
 हस्ति गमनि जकाँ चलइति सजनी गे
 देखइति राज कुमारि ।
 जनिकाँ एहन सोहागिनि सजनी गे
 पाओल पदारथ चारि ॥
 नील बसन तन घेरलि सजनी गे
 सिर देल चिकुर ससारि ।
 तापर भमरा पियव रस सजनी गे
 बैसल पंख पसारि ॥
 केहरि सम कटि गुन अछि सजनी गे
 लोचन अंबुज धारि ।
 बिद्यापति एह गाओल सजनी गे
 गुन पाओलि अवधारि ॥

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नायक सँ दूति बचन ।
 माधव जाइति देखल पथ रामा ।
 गरुडासन सख तातक बाहन
 ता सम गति अभिरामा ॥
 दच्छ सुता चारिम पति भगनी
 तनय घरणि सम रूपे ।
 सुरपति अरि दुहिता पति बैरी
 तेँ भरि भेलि अनूपे ॥

अदिति तनय बैरी गुरु चारिम
 ता सम आनन काँती ।
 कुंभ तनय तसु असन तनय तसु
 कोख बैसाओलि पाँती ॥
 नंद घरणि तनया तसु बाहन
 ता सम माँभक छीनी ।
 कामधेनु पति ता पति प्रिय फल
 उरज हनल जिमि जीमी ॥
 भनहिँ बिद्यापति सुनु बर जौमति
 अपरूप रूपक रंगे ।
 रङ्गण अरि पतनी तातक तप
 ता सह प्राविअ संगे ॥

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नायक सँ दूति बचन ।

माधव देखलजँ तुअ धनि आजे ॥
 सुतल नृपति सुत तसु तनया पति
 तातक २ रामा ।
 तसु तातक सुत तनिकर उपमेय
 सेहो थिक ओहि ठामा ॥
 दीस निगम दुइ आनि मिलाविय
 ताहि दिअ बिधि मुख आघो ।
 से लै आदि आधि रस मंगैअछि
 रहन रमणि तुअ माघो ॥
 पण्डित काँ पठ जए काँ पाहन
 ई गित गोरख धन्धारी ।
 भनहिँ बिद्यापति सैह चतुर जन
 जैह बूझत अबधारी ॥

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नायक सँ दूति बचन ।

माधव जाइति देखलि पथ रामा ।
 अबला अरुण तरा गन बेड़लि

चिकुर चामर अनुपामा ॥
 जलनिधि सुत सन बदन सोहाओन
 सिखर बीज रद पाँती ।
 कनक लता जनि फडल सिरी फल
 बीह रचल बज्ज भाँती ॥
 अजेआ सुत रिपु बाहन जेहन
 ता सन चल जिमि राही ।
 सागर गरह साजि बर कामिनि
 चललि भवन पति ताही ॥
 खगपति तनय तासि रिपु तनया
 ता गति जेहन समाने ।
 हर बाहन तैहि हेरइते हेरलन्हि
 कवि बिद्यापति भाने ॥

॥ ४ ॥ अथ मिलन ॥

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नायका सँ नायिक बचन ।

राज मेघ भय गरसल सूर । पथ परिचय दिबसहिँ भेल दूर ।
 नहिँ बरिसय अबसर नहिँ होय । पुर परिजन संचर नहिँ कोय ॥
 चल २ सुंदरि कर गए साज । दिबस समागम सपजत आज ॥
 गुरुजन परिजन डर कर दूर । बिनु साहस अभिमत नहिँ पूर ॥
 रहि संसार सारबस्तु रह । तिला एक संगम जाब जिब नेह ॥
 भनहिँ बिद्यापति कवि कंठ हार । कोटिजँ न घटय दिबस अभिसार ॥

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सखी सँ नायिका बचन ।

पररहि अयलजँ तरनि तरंग । पगु लागल कत सहस भुजंग ॥
 निश्चिन्त निशाचर सञ्चर साथ । भाग न मोहि केओ धयलन्हि हाथ ॥
 एत कय अयलजँ जीब उपेखि । तइओ न भेल मोहि माधव देखि ॥
 तनि नहि पढ़लन्हि मदनक रीति । पिसुन बचन कयलन्हि परतीति ॥

दूती दम्पति दुअओ अबोध । काज आलस दुऊ परम बिरोध ॥
भनहिँ बिद्यापति सुन बर नारि । धैरज धैरह मिलत मुरारि ॥

२१ ।

नायक सँ नायिका बचन ।

कुंज भवन सँ चलि भेलि हे
रोकल गिरधारी ।
एकहिँ नगर बसु माधव हे
जनु कर बटवारी ॥
छाडु कन्हैया मोर आचर हे
फाटत नव सारी ।
अपजस होएत जगत भरि हे
जनु करिअ उधारी ॥
संगक सखि अगुआइलि हे
हम एकसर नारी ।
दामिनि आय तुलाइलि हे
एक राति अन्हारी ॥
भनहिँ बिद्यापति गाओल हे
सुनु गुणमति नारी ।
हरिक संगे किछु डर नहिँ हे
तू हे परम गमारी ॥

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नायिका कृत खदुख बर्णन ।

कानन कान्ह कान हम सूगल
भै गेल आनक आने ।
हेरैति शंकर रिपु मोहि हरलन्हि
जि कहब तनिक गेआने ॥
सात पाँच हम लीखि पठाओलि
बऊ बिधि लिखलि बनाई ।
से पुनि नाथ पाँच कय रखलन्हि
दुइ फेरि देखन्हि मेटाई ॥

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चानन चान आंग हम लेपलि
 तै बाढ़ल अति दापे ।
 अधरक लोभ सँ बिखधर ससरल
 धरै चाह फेरि साँपे ॥
 भनहिँ बिद्यापति दुऊक मुदित मन
 मधुकर लोभित केली ।
 असह सहधि कत कोमल कामिनि
 जामिनि जिन दय गेली ॥

॥ ५ ॥ अथ अभिसार ॥

२३ ।

सखी सँ नवविवाहिता नायिका बचन ।
 कैतुक चललि भवन केँ सजनी गे
 संग दस चौदिसि नारी ।
 बिचर सोभित सुंदरि सजनी गे
 जनि घर मिलत मुरारी ॥
 लै अभरन कै खोड़स सजनी गे
 पहिरि उत्तिम रंग चीर ।
 देखि सकल मन उपजल सजनी गे
 मुनिऊँक चित नहिँ धीर ॥
 नील बसन तन घेरलि सजनी गे
 सिर लेलि घोघट सारी ।
 लग २ पऊ केँ चलइति सजनी गे
 सकुचल अंकम नारी ॥
 सखि सभ देखि भवन कै सजनी गे
 घुरि आएलि सभ नारी ।
 कर धय लेल पऊ लग केँ सजनी गे
 हेरै बसन उघारी ॥
 मय बर सनमुख बेलि सजनी गे
 करै लागल सबिलाखे ।

नब रस रीतु पिरित भेल सजनी मे
 दुऊ मन परम ऊलासे ॥
 बिद्यापति एह गाओल सजनी मे
 ई थिक नब रस रीती ।
 बयस जुगल सम चित थिक सजनी मे
 दुऊ मन परम ऊलासे ॥

२४ ।

नायिका पूर्व राग ।

भल भेल दंपति शैशव गेल । चरण चपलता लोचन लेल ॥
 दुऊक नयन कर दूतक काज । भूषण भय परिणत भेल लाज ॥
 आब अनुखन देख आँचर हाथ । काज सखी सँ नत कय माथ ॥
 हम अवधारलि सुन २ कान्ह । नागर करथु अपन अवधान ॥
 भौंह धनुष गुन काजर रेख । मार नयन सर पुंख अबशेख ॥
 रसमय बिद्यापति कबि गाव । राजा शिवसिंह बुझ रस भाव ॥

२५ ।

नायक नायिका मिलन ।

चलु २ सुंदरि शुभ करि आज । ततमत करैति नहिँ हैए काज ॥
 धनिअ बेआकुलि कोमल कंत । कोन परबोधन सखि परजंत ॥
 सखि परबोधि सेज जब देल । पिआ हरखि उठि बाँहि धरि लेल ॥
 नहिँ २ करय नयन ठरु लोार । सूति रहलि धनि सजेआक ओर ॥
 भनहिँ बिद्यापति है जुबराज । सभ सँ बड़ थिक आँखिक लाज ॥

२६ ।

नायक नायिका मिलन ।

सुंदरि चललिहि पऊ घर ना । चऊ दिशि सखि सभ कर धरि ना ॥
 जैतहिँ लागु परेम डर ना । जैसे शशि काँप राज डर ना ॥
 जैतहिँ हार टुटिग गेल ना । भूषण बसन मलिन भेल ना ॥
 रोय २ कजलि दहाय गेल ना । अदंकहिँ सिंदुर भेट गेल ना ॥
 भनहिँ बिद्यापति गाओल ना । दुख सहिँ काँ सुख पाओल ना ॥

२७।

नायक नायिका मिलन ।

प्रथमहिँ गेलि धनि प्रीतम पासे । हृदय अधिक भेल लाज तरासे ॥
 ठाढ़ि भेलिहिँ धनि आँगो न डोले । हेम मुरत सनि मुखजँ न बोले ॥
 कर दुज धय पज पास बैसाए । रूसलि छलि धनि बदन सुखाए ॥
 मुख हेरि ताकय भमर भाँपि लेल । अंकम भरि काँ कमल मुखि लेल ॥
 मनहिँ बिद्यापति दैह सुमति मति । रस बुझ हिन्दूपति हिन्दूपति ॥

२८।

अभिसार सुग्धा नायिका ।

अहे सखि अहे सखि लै जुनि जाहे । हम अति बालक आकुल नाहे ॥
 बोल भरोस दय गेलि लिआय । पज्जक पलंग पर देलि बइसाय ॥
 गोठ २ सखि सभ गेलि बहुराय । बजर केबाड़ पज्ज देलन्हि लगाय ॥
 तेहि अवसर पज्ज जागल कोते । चीर संभारलि जिउ भेल अंते ॥
 नहिँ २ करे नयन छर लोरे । काँच कमल भमरा भिक भोरे ॥
 जैसे डगमग नलनिक नीरे । तैसे डगमग धनिक सरीरे ॥
 मनहिँ बिद्यापति सुनु कबिराजे । आगि जारि पुनि आगिक काजे ॥

२९।

नायक ओ सुग्धा नायिका मिलन ।

माधव सिरिस कुसुम सम राही ।
 लोभित मधुकर कौसल अनुसर
 नव रस पिवु अबगाही ॥
 पहिल बयस धनि प्रथम समागम
 पहिलुक जामिनि जामेँ ।
 आरति पति परतीति न मानधि
 कि करधि केलिक नामेँ ॥
 अंकम भरि हरि सयन सुताओल
 हरल बसन अबिषेले ।
 चाँपल रोस जलज जनि कामिनि
 मेदनि देल उपेखे ॥

एक अधर कै नीबि निरोपलि
 दू पुनि तीनि न होई ।
 कुच जुग पाँच पाँच शशि उगल
 कि लय धरधि धनि गोई ॥
 आकुल अलप बेआकुल लोचन
 आंतर पूरल नीरे ।
 मनमथि मीन बनसि लय बेधल
 देह दसो दिशि फीरे ॥
 भनहिँ बिद्यापति दुऊक सुदित मन
 मधुकर लोभित केली ।
 असह सहथि कत कोमल कामिनि
 जामिनि जिव दय गेली ॥

३० ।

नायक ओ सुग्धा नायिका मिलन ।

कत अनुनय अनुगत अनुरोधि । पति गृह सखिहिँ सोहाओलि बोधि ॥
 बिमुख सुतलि धनि सुमुखि न होइ । भागल दल बज्ज लावय कोइ ॥
 बालसु बेसनि बिलासिनि कोटि । मेलि न मिलय देलज्ज हिम कोटि ॥
 बसन क्पाय बदन धन गोए । बादर तर शशि बेकत न होए ॥
 गुनजन परिजन दुअओ नेवार । मोहर मुनल अक्कि मदन भंडार ॥
 भनजिँ बिद्यापति एहो रस जान । राय शिव सिंह लखिमा बिरमान ॥

३१ ।

जखनहिँ लेल हरि कंचु अकरोरि । कते परजुगति कयल अंग मेरि ॥
 तखनुक कहिनी कहिअ न जाय । लाज सुमुखि धनि रहलि लजाय ॥
 करेँ न मिभाए दुर बड़ दीप । लाज न मरय नारि कट जीव ॥
 आकम्प कठिन सहय के पार । कोमल हृदय उखड़ि गेल हार ॥
 बिद्यापति कबि तखनुक भान । केओ न कहे सखि होएत बिद्वान ॥

३२ ।

सखि सँ नायिका वचन ।

करि कुच मंडल रखलज्ज गोए । कमल कनक गिरि भाँपि न होए ॥
 हरख सहित हेरलज्ज मुख काँति । पुनकित तनु मोर धर कत भाँति ॥

तखन हरल हरि अंचल मोर । रस भर ससस कसनि केर डोर ॥
 सपना एक सखि देखलि मैँ आज । तखनुक कौतुक कहइतेँ लाज ॥
 आनंद नेर नयन भरि गेल । प्रेमक आँकुर पल्लव देल ॥
 विद्यापति कवि कौतुक गाव । राजा शिव सिंह बुभु रस भाव ॥

३३ ।

सखी सँ नायिका बचन ।

कि कहब ए सखि केलि बिलासे । बिपरित सूरत नाह अभिलासे ॥
 कुच जुग चार धराधर जानी । हृदय पड़त तँ पऊ देल पानी ॥
 मातलि मनमथ दुरि गेल लाजे । अबिरल किंकिणि कंकण बाजे ॥
 घाम बिन्दु मुख सुन्दर जौती । कनक कमल जनि फड़ि गेल मोती ॥
 कहिअ न पारिअ पऊ मुख भासा । समुख निहारि दुह मन हासा ॥
 भनहिँ विद्यापति रसमय बानी । नागरि रस पिअ अभिमत जानी ॥

३४ ।

सखी नायिका प्रत्युत्तर ।

आज देखिए सखि बड़ि अनुमनि सनि
 बदन मलिन मुख तोरा ।
 मंद बचन तोहि के न कहल अछि
 से न कहिए किछु मेरा ॥
 आजुक रैन सखि कठिन बितलि अछि
 कान्ह रभस कर मंदा ।
 गुन अबगुन पऊ एको न बुभुलन्हि
 राज गरासल चंदा ॥
 अघर सुखाएल केस ओभराएल
 घाम तिलक बहि गेला ।
 बारि बिलासनि केलि न जानयि
 भाल अरुण उगि गेला ॥
 भनहिँ विद्यापति सुनु बर जौमति
 ताहि कहय किअ बाधे ।
 जे किछु पऊ देल आँचर भाँपि लेलि
 सखि सब कर उपहासे ॥

३५ ।

नायक सँ नायिका बचन ।

हे हरि हे हरि सुनिए अबन भरि
 अब न बिलासक बेरा ।
 गगन नकत कूल सेहो अवेकत भेल
 कोकिल करइकि फेरा ॥
 चकवा मोर मोर कय चुप भेल
 छोठ मलिन भेल चंदा ।
 नगरक धेनु डगर केँ संचर
 कुसुदिनि बसु मकरंदा ॥
 मुखकोर पान सेहो रे मलिन भेल
 अबसर भल नहिँ मंदा ॥
 विद्यापति भन इहो न निक धिक
 जग भरि करइकि निंदा ॥

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अभिसार ।

गगन मगन होअ तारा । तँइओ न काऊ तजय अभिसारा ॥
 अपना सरबस लार्थे । आनक बेलि नुड़िअ दुऊ हार्थे ॥
 टूटल गृम मोति हारा । बेकत भेल अकि नख क्षत धारा ॥
 नहिँ नहिँ नहिँ पय भाखे । तँइओ कोटि जतन कर लाखे ॥
 भनहिँ विद्यापति बानी । एहि तीनू मँह दूति सयानी ॥

३७ ।

राधा कृष्ण बिलास वर्णन ।

सुरत समापि सुतल बर नागर
 पाणि पयोधर आपी ।
 कनक शंभु जनि पूजि पुजावे
 घयल सरोरुह भाँपी ॥
 सखि हे माधव कोलि बिलासे ।

मालति रमि अलि नाइ अगोरथि
 पुन रति रंगक आसे ॥
 बदन मिलाय धयल मुख मंडल
 कमल बिमल जनि चंदा ।
 भमर चकोर दुअओ अलसाएल
 पीवि अमिअ मकरंदा ॥
 भनहिँ बिद्यापति सुनह मधुर पति
 राधा चरित अपारे ॥
 राजा शिवसिँह रूप नारायण
 प्राणबती कंठहारे ॥

३८ ।

सखी सँ नायिका बचन ।

दृढ़ परिरंभनि पिड़लि मदान्दे । उबरि ऐलजँ सखि पुरबक पुन्ये ॥
 टुटि छिरिआएल मोतिक हारे । बसन लोटाएल सुरंग पनारे ॥
 सुंदर कुच जुग नख कृत भरी । जनि गज कुंभ बिदारल हरी ॥
 अधर दसन देखि जी मोर काँपे । चाँद मंडल जनु राजक माँपे ॥
 समुद्र ऐसनि निसि न पाविअ ओरे । कखन उगत मोर हित भय सूरे ॥
 अब न जाएब सखि पुनि पऊ ठामेँ । जौँ जिव मारि नड़ावत कामेँ ।
 भनहिँ बिद्यापति तेजु भय लाजे । आगि जारि पुनि आगिक काजे ॥

॥ ६ ॥ अथ लाय ॥

३९ ।

सखी सँ नायिका बचन ।

सखि हे किलय बुभाएब कते ।
 जनिका जन्म होइत हम गेलजँ
 ऐलजँ तनिकर अंते ॥
 जाहि लय गेलजँ से चल आएल
 तेँ तब रहलि क्पाई ।

से पुनि गेल ताहि हम आनलि
 तैं हम परम अन्याई ॥
 जैतहिं नाल कमल हम तोरलि
 करय चाह अवशेखे ।
 कोह कोहाएल मधुकर धायल
 तैंहि अधर कर दंशे ॥
 बेलि भरल कुंभ तैं उर गासलि
 ससरि खसल केश पाशे ।
 सखि दस आगुपाकु भय चललिहि
 तैं उर्ध खास न बाके ॥
 भनहिं बिद्यापति सुनु बर जौमति
 ई सभ राखु मन गोई ।
 दिन २ ननदि सँ प्रीति बढ़ायल
 बोलि बेकत जगु होई ॥

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ननदि सँ नायिका बचन ।

ननदी सरूप निरूपह दोसे ।
 बिनु बिचार ब्यभिचार बूझैबह
 सासु करयबह रोसे ॥
 कौतुक कमल नाल हम तोड़लि
 करय चाहलि अवतंसे ।
 रोष कोष सँ मधुकर धाओल
 तैंहि अधर कर दंसे ॥
 सरोवर घाट बाट कंटक तर
 हेरि नहिं सकलजँ आगू ।
 साँकर बाट उबटि हम चललजँ
 तैं कुच कंटक लागू ॥
 गरुअ कुंभ सिर धिर नहिं थाकय
 तैं ओ धसल केश पासे ।
 सखि जन सँ हम पाकू पड़लजँ
 तैं भेल दीर्घ निशासे ॥

पथ अपराध पिशुन परचारल
 तथिऊँ उतर हम देला ।
 अमरख ताहि धैरज नहिँ रहलै
 तँ गद गद सुर भेला ॥
 भनहिँ विद्यापति सुनु बर जउवति
 ई सभ राखह गोई ।
 नंदी सँ रस रीति बचाओब
 गुप्त बेकत नहिँ होई ॥

॥ ई ॥ अथ मान ॥

४१ ।

नायिकाक प्रार्थना नायक सँ ।

माधव बचन करिये प्रतिपाले ।
 बड़ जन जानि प्ररण अबलंबलि
 सागर होयत सताले ॥
 सुबन भमिये भमि तुअ जस पाओलि
 चौदिशि तोहर बड़ाई ।
 चित अनुमानि बूझि गुन गौरव
 महिमा कहलो न जाई ॥
 आगा सभ केओ शील निवेदय
 फल जानिये परिणामे ।
 बड़ाक बचन कबज नहिँ बिचलय
 निशिपति हरिन उपामे ॥
 भनहिँ विद्यापति सुनु बर जउवति
 एह गुन कोउ न आने ।
 राय शिवसिंह रूप नारायण
 लखिमा देइ प्रति माने ॥

४२ ।

बड़त्व बर्णन ।

बड़ जन जकर पिरीति रे । कोपजुँ न तजय रीति रे ॥
 काग कोइल एक जाति रे । भेम भमर एक भाँति रे ॥
 हेम हरदि कत बोच रे । गुनहि बुझिये उंच नीच रे ।
 मनि कादब लपटाय रे । तैँ कि तनिक गुन जाय रे ॥
 बिद्यापति अबधान रे । सुपुरुष न कर निदान रे ॥

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सखी सँ नायिका बचन ।

चानन भरम सेबलि ह्रम सजनी
 पुरत सकल मन काम ।
 कंतक दरस परस भेल सजनी
 सीमर भेल परिनाम ॥
 एकहिँ नगर बसु माधव सजनी
 पर भाबिनि बस भेल ।
 ह्रम धनि रहन कलाबति सजनी
 गुण गौरव दुरि गेल ॥
 अभिनव एक कमल फुल सजनी
 दौना नीमक डार ।
 सेहो फुल ओतही सुखाएल सजनी
 रसमय फुलल नेवार ॥
 बिधि बस आज आएल कृथि सजनी
 एत दिन ओतहिँ गमाय ।
 कोन परि करब समागम सजनी
 मोर मन नहिँ पतिआय ॥
 भनहिँ बिद्यापति गाओल सजनी
 उचित आओत गुण साह ।
 ऊठि बधाव कर मन भरि सजनी
 आज आओत घर नाह ॥

४४ ।

नायक सँ नायिका बचन ।

लोचन अरुण बुभलि बड़ भेद । रैनि उजागरि गरुअ निवेद ॥
 ततहिँ जाहू हरि न करह लाथ । रैनि गमौलह जनिँ साथ ॥
 कुच कुंकुम माखल ह्विअ तोर । जनि अनुराग रागि कर गोर ॥
 आनक भूषण लागल अंग । उकुति बेकत होअ आनक संग ॥
 भनहिँ विद्यापति बजबजँ बाध । बड़ाक अनय मौन प्रय साथ ॥

४५ ।

नायिका सँ दूति बचन ।

कमल भमर जग अकए अनेक । सभ तँह सँ बड़ जाहि बिबेक ॥
 मानिनि तोरित करिअ अभिसार । अबसर थोड़ऊ बहूत उपकार ॥
 मधु नहिँ देलह रहल कि खागि । से सम्पति जे परहित लागि ॥
 अति अतिशय ओलना तुअ देल । जाब जीब अनुतापक भेल ॥
 तोहिँ नहिँ मन्दर तुअ काज । भलो मन्द होअ मन्द समाज ॥
 भनहिँ विद्यापति दूति कह गोए । निज क्षति बिनु परहित नहिँ होए ॥

॥ ७ ॥ अथ विरह ॥

४६ ।

नायिकाक प्रति सखिक प्रबोधन ।

धन जौबन रस रंगे । दिन दश देखिअ तुलित तरंगे ॥
 सुघटित बिहू बिघटावे । बाँक विधाता की न करावे ॥
 ईओ भल नहिँ रीती । हठै न करिअ दुरि पुरुष पिरीती ॥
 सच कित हेरय आसा । सुमरि समागम सुपज्जक पासा ॥
 नयन तेजय जल धारा । न चेतय चीर न पहिरय हारा ॥
 लख जोजन बस चन्दा । तैअओ कुसुदिनि करय अनन्दा ॥
 जकरा जासँ रीती । दुरज्जक दुर गेलँ दे गुन पिरीती ॥
 विद्यापति कबि गाहे । बोलल बोल सुपज्ज निरबाहे ॥

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कोन बन बसथि महेस । केओ नहिँ कहथि उदेस ॥
 तपोवन बसथि महेस । भैरव करथि कलेस ॥
 कान कुंडल हाथ गोल । ताहि बन पिआ मिठि बोल ॥
 जाहि बन सिक्किओ न डोल । ताहि बन पिआ हसि बोल ॥
 एकहिँ बचन बिच भेल । पऊ उठि परदेस गेल ॥
 भनहिँ बिद्यापति गाव । राधा कृष्ण बनाव ॥

४८।

नायिका कृत खदुख बर्णन ।

एक दिन कलि नव रीति रे । जल भिन जेहन प्रीति रे ॥
 एकहिँ बचन भेल बीच रे । हसि पऊ उतरो न देल रे ॥
 एकहिँ पलंग पर कान्ह रे । मोर लेख दुर देश भान रे ॥
 जाहि बन केओ न डोल रे । ताहि बन पिआ हसि बोल रे ॥
 धरव जोगिनिआक भेस रे । करब मैं पऊक उदेस रे ॥
 भनहिँ बिद्यापति भान रे । सुपुख न करे निदान रे ॥

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परकीया नायिका सँ नायक बचन ।

पुर्वक प्रेम ऐलजँ तुअ हेरि । हमरा अवैत बैसलि मुख फेरि ॥
 पहिल बचन उतरो नहिँ देलि । नैन कटाक्ष सँ जिव हरि लेलि ॥
 तुअ अश्लिमुखि धनि न करिअ मान । हमजँ भ्रमर अति बिकल परान ॥
 आस देइ फेरि न करिये निरासे । होऊ प्रसन हे पुरह मोर आसे ॥
 भनहिँ बिद्यापति सुनु परमाने । दुऊ मन उपजल बिरहक बाने ॥

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नायिका सँ नायक बचन ॥

माननि आव उचित नहिँ मान ।
 एखनुक रंग एहन सन लगइकि
 जागल प्रय पचोवान ॥
 जूड़ि रहनि चकमक कर चानन
 एहन समय नहिँ आन ।

यहि अबसर पऊ मिलन जेहन सुख
 जकरहिँ होए से जान ॥
 रभसि र अलि बिलसि र करि
 जेकर अधर मधु पान ।
 अपन र पऊ सबज जेमाओलि
 भूखल तुअ जजमान ॥
 त्रिबलि तरंग सितासित संगम
 ऊरज शंसु निरमान ।
 आरति पति परतिग्रह मगइहि
 कर धनि सरबस दान ॥
 दीप दिपक देखि धिर न रहय मन
 टढ़ कर अपन गेआन ।
 संचित मदन बेदन अति दाखन
 विद्यापति कवि भान ॥

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नायिका बिलाप ।
 माधव ई नहिँ उचित बिचारे ।
 जनिक यहन धनिकाम कलासनि
 से किअ कर व्यभचारे ॥
 प्राण ऊँ ताहि अधिक कय मानव
 हृदयक हार समाने ।
 कोन परियुक्ति आन कै ताकव
 की थिक ऊनक गेआने ॥
 छापिन पुरुख कै कोओ नहिँ निक कह
 जग भरि कर उपहासे ।
 निज धन अछैति नै उपभोगव
 केवल परहिँक आसे ॥
 भनहिँ विद्यापति सुनु मधुरापति
 ई थिक अनुचित काजे ।
 माँगि लाएव बित से यदि होय नित
 अपन करव कोन काजे ॥

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हरि सँ नायिका बचन ।

आजु परल मोहि कोन अपराधे । किअ न हेरिये हरि लोचन आधे ॥
आन दिन गहि गृम लाविअ गेहा । बज्ज बिधि बचन बुझाएव नेहा ॥
मन दै खुसि रहल पज्ज सोई । पुरखक हृदय एहन नहिँ होई ॥
भनहिँ बिद्यापति सुनु परमान । बाढ़ल प्रेम उसरि गेल मान ॥

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सखी सँ नायिका बचन ।

माधव कि कहव तिहरो ज्ञाने ।
सुपज्ज कहलि जब रोस कयल तब
कर मूनल दुज्ज काने ॥
आयल गमनक बेरि न नीन टर
तँ किहु पुछिओ न भेला ।
एहन करमहिनि हम सनि के धनि
कर सँ परसमनि गेला ॥
जौं हम जनितज्ज एहन निठुर पज्ज
कुच कंचन गिरि साधी ।
कौसल करतल बाज्ज लता लय
टढ़ कय रखितज्ज बाँधी ॥
इ सुभिरिये जब जँ न मरिये तब
बुझि पड़ हृदय पखाने ।
हेमगिरि कुमरि चरन हृदय धर
कवि बिद्यापति भाने ॥

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सखी सँ नायिका बचन ।

कि कहव आहै सखि निअ अगेआने । सगरो रइनि गमाओलि माने ॥
जखन हमर मन परसन भेला । दाखण अखण तखन उगि गेला ॥

गुरु जन जागल कि करव केली । तनु भपइत हम आकुल भेली ॥
 अधिक चतुरपन भेलऊँ अछानी । लाभक लोभ मुरऊ भेल हानी ॥
 भनहिँ बिद्यापति निअ मति दोसे । अवसर काल उचित नहिँ रोसे ॥

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नायिका कृत खंदुख वर्णन ।

माधव तोँ हे जनि जाह बिदेसे ।
 हमरो रंग रभस लय जैवह
 लैवह कौन सनेसे ॥
 बनहिँ गमन करु होएति दोसर मति
 बिसरि जाएव पति मोरा ।
 हिरा मनि मानिक एको नहिँ माँगव
 फेरि माँगव पऊ तोरा ॥
 जखन गमन करु नयन नीर भर
 देखिओ न भेल पऊ तोरा ।
 एकहि नगर बसि पऊ भेल परबस
 कैसे पुरत मन मोरा ॥
 पऊ संग कामिनि बऊत सोहागिनि
 चंद्र निकट जैसे तारा ।
 भनहिँ बिद्यापति सुनु बर जौमति
 अपन हृदय धरु सारा ॥

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नायिका बिरह ।

मोहि तेजि पिआ मोर गेलाह बिदेस । कौनि पर खेपव बारि बएस ॥
 सेज भेल परिमल फूल भेल बास । कतय भमर मोर परल उपास ॥
 सुमरि र चित नहीँ रहै धीर । मदन दहन तन दगध शरीर ॥
 भनहिँ बिद्यापति कबि जय राम । की करत नाह दैव भेल बाम ॥

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नायिका बिरह ।

सुंदरि बिरह सयन घर गेल । किए बिधाता लिखि मोहि देल ॥
 उठलि चिह्नाय बैसलि सिर नाय । चऊ दिसि हेरि र रहलि लजाय ॥
 नेऊक बंधु सेहो कुटि गेल । दुऊ कर पऊक खेलाओन भेल ॥
 भनहिँ बिद्यापति अपरूप नेह । जेहन बिरह हो तेहन सिनेह ॥

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नायिका बिरह ।

माधव हमर रंटल दुर देस । केओ न कहे सखि कुशल सनेस ॥
 जुग र जिवधु बसधु लाख कोस । हमर अभाग ऊनक कोन देस ॥
 हमर करम भेल बिह बिपरीत । तेजलन्हि माधव पुरबिल प्रीत ॥
 हृदयक बेदन बान समान । आनक दुख आन नहिँ जान ॥
 भनहिँ बिद्यापति कवि जय राम । कि करत नाह दैब भेल बाम ॥

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नायक सँ बिरहबती नायिका बचन ।

माधव र होऊ समधान । तुअ बिनु भुवन करब रितु पान ॥
 प्रथम पचीस अठाइस भेल । ता सम बदन हेम हरि लेल ॥
 पचीस अठारह बीस तनु जार । छिति सुत तेसर से जिव मार ॥
 सुमरिअ माधव ओ दिन सिनेह । जे दिन सिंह गेल मीनक गोह ॥
 भनहिँ बिद्यापति अछर लेख । बुध जन होय से कहे बिशेख ॥

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सखी कृत नायिका बिरह वर्णन ।

कुसुमित कानन कुंज बसी । नैनक काजर घोर मसी ॥
 नख सँ लिखलि नलनि दल पात । लीखि पठाओलि आखर सात ॥
 प्रथमहिँ लिखलन्हि पहिल बसंत ॥ दोसरहिँ लिखलन्हि तेसराक अंत ॥
 लिखि नहिँ सकलिहि अंनुज बसंत । पहिलहिँ पद अछि जीवक अंत ॥
 भनहिँ बिद्यापति अछर लेख । बुध जन होय से कहथि बिशेख ॥

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नायिका बिरह ।

मन परबस भेल परदेस नाह । देखि निशाकर तन उठ धाह ॥
मदन बेदन दे मानस अन्त । काहि कहब दुख परदेस कन्त ॥
सुमरि सनेह गेह नहिँ आव । दाखन दादुर कोकिल राव ॥
ससरि २ खसु निबिबन आज । बड़ मनोरथ घर पऊ न समाज ॥
भनहिँ बिद्यापति सुनु परमान । बुभु नृप राघव नव पचोवान ॥

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नायिका बिरह ।

प्रथम एकादस दै पऊ गेल । सेहे रे बितित मोर कत दिन भेल ॥
रति अवतार बयस मोर भेल । तैओ नहिँ पऊ मोर दरसन देल ॥
अब न धरम सखि बाँचत मोर । दिन २ मदन दुगुन सर जोर ॥
चान सुख मोहि सहिओ न होए । चानन लाग बिखम सर सोए ॥
भनहिँ बिद्यापति गुनवति नारि । धैरज धैरज मिलत मुरारि ॥

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नायिका बिरह ।

माधव बूझलि तुअ गुन आजै ।
पच दुन दस गुन दसगुन सै गुन
सेहे देल मोन काजै ॥
चालिस काटि चारि चौठाई
से हम से पऊ मोरा ।
कपटी कन्हेआ केलि नहिँ जानधि
कैलन्हि जनमक ओरा ॥
साठि काटि दह बुंद बेबरजित
से कत कर उपहासे ।
पऊक बिषाद सहै नहिँ पावी
दुःख वुन करब गरासे ॥

नवौ बुना दय नवौ बाम कर
 से उर हमर प्राने ।
 से हरखित मुँह हेरि न होए
 कारन के नहिँ जाने ॥
 भनहिँ बिद्यापति सुनु बर जौमति
 ताहि करथि केअ बाधा ।
 अपन जीब दय पर कै बुभाविअ
 कमल नाल दुइ आधा ॥

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ऊधव सँ गोपी बचन ।

चानन भेल बिखम सर रे
 भूखन भेल भारी ।
 सपनजुँ हरि नहिँ आएल रे
 गोकुल गिरधारी ॥
 एकसर ठाढ़ि कदम तर रे
 पथ हेरथि सुरारी ।
 हरि बिनु देह दगध भेल रे
 भामरु भेल सारी ॥
 जाऊ जाऊ तौहिँ ऊधव हे
 तौ हे मधुपुर जाहे ।
 चंद्र बदन नहिँ जीउति रे
 बध लागत काहे ॥
 भनहिँ बिद्यापति तन मन दे
 सुनु गुनमति नारि ।
 आजु आओत हरि गोकुल रे
 पथ चलु भटभारि ॥

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सखी सँ नायिका बचन ।

गगन गरजि घन घोर (हे सखि) कखन आओत पऊ मोर ॥
उगलन्हि पाँचोबान (हे सखि) अब न बचत मोर प्रान ॥
करव कओन परकार (हे सखि) जौबन भेल जिव काल ॥
भनहिँ बिद्यापति भान (हे सखि) पुरुष करहि परमान ॥

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नायिका बिरह ।

माधव मास तीयि कल माधव
अवध करि पऊ गेलाह ।
कुच जुग सेंध परसि हसि कहलन्हि
तँ प्रतीति मोहि भेलाह ॥
अवधि ओर भेल समय बेआपित
जीवन बहि गेल आसे ।
तखनुक बिरह जुबति नहिँ जीउति
कि करत माधव मासे ॥
कन १ कय कँ दिवस गमाओलि
दिवस २ कय मासे ।
मास २ कय बरख गमाओलि
आब जिवन कौन आसे ॥
आम मजर धरु मन मोर गहबर
कोकिल सबद भेल मंदा ।
एहन बएस तेजि पऊ परदेस गेल
कुसुम पिउल मकरंदा ॥
कुमकुम चानन आगि लगाओल
केओ कहै सीतल चंदा ।
पऊ परदेस अनेक कँ राखि
बिपति चिन्हिये भल मंदा ॥

भनहिँ बिद्यापति सुनु बर जौमति
हरिक चरण कर सेबा ।
परल अनाइत तँ कथि अंतय
बालमु दोस न देबा ॥

ई७ ।

नायिका बिरह ।

लिखव उनैस सताइसक संग । से पुनि लिखव पचीसक संग ॥
जनिकाँ सोपि गेला मोर आहि । से पुनि गेलाह देखव नहिँ ताहि ॥
बड़ अनुचित आनक परबेस । से पुनि ऐलाह तकर सनेस ॥
माधव जनि दीअह मोर दोस । कत दिन राखव ऊनक भरोस ॥
भनहिँ बिद्यापति आखर लेख । बुध जन हो से कहे बिसेख ॥

ई८ ।

सखी सँ नायिका बचन ।

मोहन मधुपुर बास (हे सखि) हमजँ जाएब तनि पास ॥
रखलन्हि कुबजाक नेह (हे सखि) तेजलन्हि हमरो सनेह ॥
कत दिन ताकब बाट (हे सखि) रटला जमुनाक घाट ॥
ओतहि रहयु टढ़ फेरि (हे सखि) दरसन देखु एक बेरि ॥
भनहिँ बिद्यापति रूप (हे सखि) मानुख जनम अनूप ॥

ई९ ।

सखी सँ नायिका बचन ।

आस लता लगाओलि सजनी
नैनक नीर पटाय ।
से फल अब तरुणात भेल सजनी
आँचर तर न समाय ॥
काँच साँच पज देखि गेल सजनी
तसु मन भेल कुह भान ।
दिन २ फल तरुणात भेल सजनी
अज मन न कर गेआन ॥

सम केर पऊ परदेस बसि सजनी
 आखल सुमिरि सिनेह ।
 हमर एहन पऊ निरदय सजनी
 नहिँ मन बाढ़य नेह ॥
 भनहिँ बिद्यापति गाओल सजनी
 उचित आओत गुण साह ।
 ऊटि बधाव करु मन भरि सजनी
 आज आओत घर नाह

७० ।

सखी सँ नायिका बचन ।

प्रथम बयस हम कि कहब सजनी
 पऊ तजि गेलाह बिदेस ।
 कत हम धैरज बाँधब सजनी
 तनि बिनु सहब कलेस ॥
 आओन अबधि बितित भेलि सजनी
 जलधर कपल दिनेस ।
 सिसिर बसंत उखम भेल सजनी
 पाओस लेल परबेस ॥
 चऊ दिस भिँगुर भन करु सजनी
 पिक सुंदर करु गान ।
 मनसिज मारु मरम सर सजनी
 कतेक सुनब हम कान ॥
 सेज कुसुम नहिँ भाबय सजनी
 बिख सम चानन चीर ।
 जैओ समीर सितल बऊ सजनी
 मन बच उड़ल सरोर ॥
 भनहिँ बिद्यापति गाओल सजनी
 मन धनि करिअ ऊलास ।
 सूदिन हेरि पऊ आओत सजनी
 मन जनि करिअ उदास ॥

७१ ।

नायिका बिरह ।

प्रथम समागम भेल रे । हठन रइनि बिति गेल रे ॥
 नव तनु नव अनुराग रे । बिनु परिचय रस माँगु रे ॥
 सिरि सम पज तजि गेल रे । जौबन उपगत भेल रे ॥
 अब न जिअब बिनु कंत रे । आब जीब भेल अंत रे ॥
 भनहिँ बिद्यापति भान रे । सुपुरुष गुनक निधान रे ॥

७२ ।

नायिका बिरह ।

कर तल लीन शोभय मुखचन्द । किसलय मिलु अभिनव अरविन्द ॥
 अहनिशि गरय नयन जलधार । खंजन गिलि उगिलत मोतिहार ॥
 कि करति प्रणिमुखि कि बोलत आन । बिनु अपराध विमुख भेल कान्ह ॥
 बिरह बिखिन तनु भेल हरास । कुसुम सुखाय रहल अकि बास ॥
 भाखइति सँप्रय पड़ल परान । कबज न उपसम कर पचवान ॥
 भनहिँ बिद्यापति सुन बर नारि । धैरज धैरज मिलत सुरारि ॥ ५६ ॥

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नायिका बिरह ।

प्रथमहिँ उपजल नव अनुरागे । मन कर प्राण धरिअ तसु आगे ॥
 आब दिने २ भेल प्रेम पुराने । सुगतल कुसुम सुरभि कर आने ॥
 हरि सँ कहब सखि हमरी विनीती । बिसरि न हलबिये पख पिरीती ॥
 रभस समय पिया जत कहि गेला । अधरजँ आध सेहओ दुरि गेला ॥
 भनहिँ बिद्यापति इहो रस जाने । राय शिव सिंह लखिमा बिरमाने ॥

७४ ।

नायक सँ दूति बचन ।

माधव कि कहब ताही । तुअ गुन लुबधि सुगुध भेलि राही ॥
 मलिन बसन तनु चीरे । करतल कमल नयन ठर नीरे ॥
 उर पर सामरि बेनी । कमल कोष जनि कारि लगिनी ॥
 केओ सखि ताकय निशाँस । केओ नलनी दल करय बतासे ॥

कैओ बोल आयल हरी । ससरि उठलि चिर नाम सुमरी ॥
बिद्यापति कवि गावे । बिरह बेदन निख सखि समुभावे ॥

७५ ।

सखी सँ नायिका बचन ।

कोन गुन पऊ परबष भेल सजनी
बुभालि तनिक भल मंद ।
मनमथ मन मथ तनि बिन सजनी
देह दह्य निषि चंद ॥
कह्य ओ पिशुन शत अबगुन सजनी
तनि सम मोहि नहिँ आन ।
कतेक जतन सँ मेठिअ सजनी
मेठय न रेख पखान ॥
जँ दुरजन कटु भाखय सजनी
मोर मन न होअ बिराम ।
अनुभव राज पराभव सजनी
हरिन न तेज हिम धाम ॥
जइओ तरणि जल शोखय सजनी
कमल न तेजय पाँक ।
जे जन रतल जाहि सँ सजनी
कि करत बिह भय बाँक ॥
बिद्यापति कवि गाओल सजनी
रस बुभय रसमंत ।
राजा शिबसिँह मन दय सजनी
मोदबती देई कंत ॥

७६ ।

नायक सँ दूति बचन ।

माधव देखलि बिओगिनि नामे
अधर न हाँस बिलास सखी संग
अहोनिष जप तुख नामे ॥

आनन सरद सुधाकर सम तसु
 बेलि मधुर धुनि बानी ।
 कोमल कमल अरुण कुम्हिलाएल
 देखि मन ऐलजुँ जानी ॥
 हृदयक हार भार भेल सुभ धनि
 नैन न होए निरोधे ।
 सखि सभ आय खेलाओलि रंग करि
 तसु मन किछुओ न बोधे ॥
 रगड़ल चानन मृगमद कुमकुम
 सभ तेजलि तुअ लाई ।
 जनि जलहीन मीन जक फिरइछि
 अहोनि स रहइछि जागी ॥
 दूति उपदेस सुनि गुनि सुमिरल
 तइखन चललाह धाई ।
 मोदवती पति राघव सिँह गति
 कबि बिद्यापति गाई ॥

॥ ८ ॥ अथ विरहान्त ॥

७७ ।

राधा कृष्ण बिलाप ।

माधव जाए केबाड़ छोड़ाओल
 जाहि मंदिर बसु राधा ।
 चीर उघारि अधर मुख हेरल
 चान उगल कृधि आधा ॥
 चीर करपूर पान हम बासलि
 और साँठल पकमाने ।
 सगर रैन हम बैसि गमाओलि
 खंडित भेल मोर माने ॥

मेथुरा नगर अटक हम रहलजँ
 किअ न पठाओल दूती ।
 मानिक एक मानिक दस पथरल
 ओतहि रहल पऊ सूती ॥
 कमल नयन कमला पति चुंबित
 कुंभकरण सम दापे ।
 हरिक चरण धै गाबधि विद्यापति
 राधा कृष्ण बिलापे ॥

॥ ६ ॥ अथ गीत नाना प्रकार ॥

७८ ।

गंगाक स्तुति ।

कत सुख सार पाओल तुअ तीरे । झाड़इत निकट नयन बह नीरे ॥
 कर जोड़ि बिनमजो बिमल तरंगे । पुन दरशन होअ पुनमति गंगे ॥
 एक अपराध क्षेमब मोर जानी । पाए परसल मातु तुअ पानी ॥
 कि करब जप तप जोग धेयाने । जनम कृतारथ एकहिँ समाने ॥
 भनहिँ विद्यापति समदजो तोही । अनूकाल जनु बिसरह मोही ॥

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नायिका बचन पथिक सँ ।

पिआ मोर बालक हम तरुणी ।
 कोन तप चुकलौह भेलौह जननी ॥
 पहिर लेलि सखि एक दक्षिणक चीर ।
 पिआ के देखैति मोर दगध प्ररीर ॥
 पिआ लेलि गोद कँ चललि बजार ।
 छटिआक लोग पुछे के लागु तोहार ॥
 नहिँ मोर देखोर कि नहिँ कोट भाई ।
 पुरब लिखल कल स्वामी हमार ॥

बाट रे बटोहिआ कि तौँहीँ मोर भाई ।
 हमरो समाद नैहर लेनँ जाह्र ॥
 कहिऊन बबा किनय धेनु गाई ।
 दुधवा पिनाय कँ पोसत जमाई ॥
 नहिँ मोरा टका अछि नहिँ धेनु गाई ।
 कौने बिधि पोसब बालक जमाई ॥
 भनहिँ विद्यापति सुनु बज नारी ।
 धैरज धय रऊ मिलत मुरारी ॥

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परकीया नायिका ओ नायक सँ प्रत्युत्तर ।
 सुंदरि हे तौँ सुबुधि सेआनि । मरी पिआस पिआवऊ पानि ॥
 के तौँ थिकाह ककर कुल जानि । बिनु परिचय नहिँ देब पिढ़ि पानी ॥
 थिकऊँ पथुकजन राज कुमार । धनि के बिओग भरमि सँसार ॥
 आवह बैसह पिव लह पानि । जे तौँ खोजबह से देब आनि ॥
 ससुर भैँसुर मोर गेलाह बिदेस । खाभिनाथ गेल कृथि तनिक उदेस ॥
 सासु घर आन्हरि नैन नहिँ सूरभ । बालक मोर वचन नहिँ बूझ ॥
 भनहिँ विद्यापति अपरूप नेह । जेहन बिरह हो तेहन सिनेह ॥

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मैना छत भिब बर्णन ।

घर घर भरमि जनम नित
 तनिकाँ केहन बिबाह ।
 से अब करब गोरी बर
 ई होए कतय निबाह ॥
 कतय भवन कत आगन
 बाप कतय कत माए ।
 कतऊँ ठाओर नहिँ ठेहर
 ककर एहन जमाए ॥
 कोन कयल एह असुजन
 केओ न हिनक परिवार ।

जे कयल हिनक निबंघन
 धुक धिक से पजिआर ॥
 कुल परिवार एको नहिँ जनिका
 परिजन भूत बैताल ।
 देखि र भुर होए तन
 के सहय हृदयक साल ॥
 बिद्यापति कह सुंदरि
 धरज मन अबगाह ।
 जे अछि जनिा बिवाही
 तनिकाँ सेह पै नाह ॥

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उमा सखी छत शिव बर्यान बिबाह समय ।
 आगे माई रहन उमत बर लैल
 हेमत गिरि देखि र लगइक रंग ।
 रहन उमत बर घोड़बो न चढइक
 जेहि घोड़ रंग र जंग ॥
 बाघक काल जे बसह पलानल
 साँपक भोरल तंग ।
 डिमिकि डिमिकि जे डमरु बजइन
 खटर र कर अंग ॥
 भकर भकर जे भाँग भकोसथि
 कटर पटर कर गाल ।
 चानन सौँ अनुरागल थिकइन
 भसम चड़ाबथि अंग ॥
 भूत पिसाच अनेक दल साजल
 सिर सौँ बहि गेल गंग ।
 भनहिँ बिद्यापति सुनिये मनाइन
 थिकाह दिगंबर भंग ॥

TRANSLATION OF THE SONGS OF BIDYÁPATI THA'KUR.*

CHAPTER I.

YOUNG LOVE.

(1.)

1. O pretty one, (haste and) bathe thyself. Lo, love searched for me and smote me on the heart.

2. The limp garments cling to thy body, and thou becomest as one who arouseth the passions of saints.

3. The water falleth down in rivers through the locks of thy hair, and it seemeth to me dark as a moonless night.

4. Thy bosom is like two fair *chakrās*.† Cover them, O cover them with thy lotus hands.

5. And if thou dread entangling them in the snare of thy arms, (fear not, but) hold them fast. (Else assuredly) will they fly away to heaven.

6. Bidyapati saith, a good husband will never be a fool.

(2.)

1. In the midst of thorns the flowers are blooming. The bee is confounded, and cannot distinguish the odours.

2. Though the bee wander, and sport everywhere; without thee, O jasmine, he cannot get rest.

3. Its life dependeth on honey, and thou art full of honey. Keepest thou the honey stored up within thy heart through modesty?

4. Consider well in thine heart; If the bee die, who will be guilty of his death?

5. Bidyapati saith, as long as it sip the nectar of thy lower lip, so long will it live.

(3.)

1. Who doth not do his own work? Who doth not serve his own master?

2. Every one seeketh his own interest; he is a good man who carrieth out his task to the end.

3. O friend, his life is precious, who willingly rendereth assistance to others.

* The following translations are not always so literal as the preceding; as all difficulties have been explained in the vocabulary.

† *Anas casarca*.

4. If one who is injured take refuge with thee, do not disappoint him as long as anything remaineth to thee.

5. (If thou disappoint him), he may perhaps obtain his desire from another, but still regret will remain in thy soul.

6. Bidyapati saith, do not proclaim thine indigence. Only the great can comply with great requests.

(4.)

1. O friend, O friend, speak not of aught else. Now Krishn daily desireth thy virtues more and more.

2. For no apparent reason he is continually coming near thee, and thou perceivest it in thine heart, though thou conceal it through shame.

3. Even when he is going elsewhere, he casteth a glance at thee ; no one can turn aside a greedy eye.

4. He is full of devices, and so art thou ; like two flowers tied upon a single stalk.

5. Bidyapati the necklace of poets saith, with one arrow Love hath smitten two hearts.

(5.)

Rádha addresses Krishn at a river crossing.

1. "Catch my hand, and cross me over, I will give thee, O Kanhaiyá, a matchless necklace.

2. "All my friends went off before me, and left me alone. I know not by what path they have gone.

3. "I will not go with thee, but along the deserted bank of the river."

4. Bidyapati saith, O damsel, pray to God.

CHAPTER II.

THE COMMENCEMENT OF RÁDHÁ'S LOVE FOR KRISHN.

(6.)

1. The charming season of Spring is come. The southern wind bloweth gently.

2. In a dream a form said to me, "Remove the cloth from before thy face."

3. Even though the creator tried his best, the moon could not be equal to thy face (in beauty).

4. Though he cutteth (the face of the moon) several times, and shapeth (it) anew, still it cannot equal (thy) face.

5. The lotus could not obtain the excellence of thine eyes ; who in the world doth not know it.

6. Driven to shame by (the beauty of) thy lotus eyes, he went and hid himself in the water.

7. Bidyápati saith, hear O pretty one, such women are like Lakshmi in beauty.

8. I say this in the presence of king Śib Śih, Rúp Nárāyaṇ, and Lakhimá, his queen.

(7.)

1. O Mádhab, appease the fair one.

2. What other damsel hath ever offered caresses such as she hath.

3 and 4. The clouds pour rain, and fill the earth with water, and the night is dark and fearful, still she hath remembered thy virtues, and hath come. There is no bound to what she will bear for thee.

5 and 6. She who trembleth at a picture of the king of serpents on a wall, hath come smiling to thee, sweet as she is, veiling her jewel face.

7. Thy beloved hath foresworn her husband's love, and come to thee in spite of all the censure of her relations.

8. The Lady is intoxicated with the sweet wine of thy love, and hence careth not for aught else.

9 and 10. Bidyápati, the wise poet and appreciator of the pleasures of love, hath sung this. When Desire and Love are together in a person's heart, what crime will he not commit.

(8.)

1. I saw the graceful form of the lotus-faced one. For awhile, how much love arose in her heart.

2. Her love is fresh and the shame thereof is great. Her affection is visible (on her face), still she trieth to conceal it.

3. Now she approacheth him, and now retreateth. She neither yieldeth to embraces with all her heart, nor doth she shew aversion.

4. Her eyes remain not steady, and when she is caught by her hand, she concealeth her face.

5. Bidyápati saith, I sing the pleasure of love ; the bride, by these actions, giveth others to understand her willingness.

(9.)

A Riddle describing Rádhá's condition.

1. Add the third vowel* after the third one† to the vowel‡ which is

* क

† इ

‡ आ; आ + क = आक which means "come."

to the left of the third vowel. The body of the damsel hath become like the third* after three.

2. The blooming damsel uttering only three letters† hath at length become angered ; for Mádhab is like the third day‡ after the third one.

3. She uttered the three letters† and stood up. The witness of that fact is, O Mádhab, the third after the third day.‡

4. Bidyápati saith, the affection shown in all these 'threes' is that of a damsel for her love.

(10.)

1. O Mádhab, the pretty one can live no longer.

2. The beautiful girl hath made over everything to those from whom she took them.

(3 and 4.) Overcome by the pangs of love, she hath returned her moon-like face to the moon, the play of her eyes to the fawn, the locks of her hair to the *chámara*.§

(5 and 6.) Her teeth to the seeds of the pomegranate, her speech to the cuckoo, and the form of her body to the lightning. I have learnt all this, and have come here.

7. She lieth upon the earth waking the whole night, and riseth uttering the name of Hari.

8. The damsel keepeth reciting thy love with all her heart, and only for this doth she live.

(9 and 10.) Bidyápati saith, "Hear, O Mathurápati, do not longer delay, but make her drink the honey-like ambrosia of thy lower lip. Then only can she be restored to life."

(11.)

1. My Creator hath become pleased with me. Rám hath favoured me with a visit.

2. I saw his charming face, and the desires of my heart were fulfilled.

3. The five-arrowed God of Love awoke within my heart, and my wisdom could not remain in subjection.

4. Bidyápati singeth that a good husband will never drive his wife to extremities.

(12.)

1. Tell me, Sweet-heart : why conceal it ? I see thee adorned in costly garments.

* पाँच, 'five,' = पंचवान *i. e.* Kandarp the god of love.

† साधव the name of her beloved.

‡ दृश्यति = जीव which means her life.

§ Borassus Flabelliformis.

2. Thou hast scented thy limbs with musk. Who is the happy one to whom thou art about to yield thyself?

3. Thou art continually rising, and gazing towards the west; seeking to learn how far the day has gone, and when the sun will set.

4. Thou hast tied the tell-tale anklet, high above thine ankle (to prevent its tinkling being heard). Thou hast girded up thy raiment dark as the dark night itself.

5. With a smile dost thou rise, distilling nectar from it. O, the dark night is pleasant.

6. Bidyapati singeth, hear, O good Lady, keep patience and Murári will meet thee.

(13.)

1. Fair one, conceal not thyself.

2. If any one is so happy as to obtain thy love as the fruit of his former virtuous acts, great will be the accomplishment of his love to-day.

3. Thou hast anointed thy forehead with musk and aloes, and cunningly arranged thy nut-brown garments.

4. Thou art watching the eyes of thine elders, and, gazing towards the west, art wishing that the night may come.

5. Without a wherefore thou comest and goest in the house; closing thy lotus eyes (in shame).

6. Thy body is quivering with excitement, smiles cover thy face without apparent reason; and full of delight, hast thou arisen from thy couch.

7. Bidyapati the poet saith, her excuses are not probable to any one in his senses.

8. 'Rájá S'ib S'ih, Rúp Náráyaṇ understandeth the pleasures of every grade.'

CHAPTER III.

RÁDHÁ'S BEAUTY.

(14.)

1. O Mádhav, how shall I tell the beauty of the lovely one.

2. With great efforts the Creator hath adorned her, and I have seen her with mine own eyes.

3. Her feet are beautiful as a pair of lotuses, and her gait is stately as that of *Airávat*.*

* Indra's elephant.

4. (Her thighs are like) a golden plantain, over them he placed a slim lion's (waist), and over that a mount *Meru*.*

5. Over mount *Meru* he made two lotuses to bloom, and, though without a stalk, they overflow with loveliness.

6. Her diamond necklace is like the stream of the Gangá; and thus those lotuses are not dried up.

7. Her lips are red like the *Bimbá* fruit, and her teeth like pomegranate seeds. The sun and moon† rise near them.

8. *Ráhu*‡ dwelleth afar, and doth not approach to devour them.

9. She hath eyes like a deer (*sáranga*), and the voice of the *koil* (*sáranga*), (and her brows are like) a bow (*sáranga*).

10. And over the bow appear ten bees§ (*sáranga*) who playfully sip the honey (of her brow).

11. *Bidyapati* saith, hear, pretty one, there is no other in this world so beautiful as she.

12. I say this in the presence of king *Sīb Sīh*, *Rúp Nárāyan*, and *Lakhimá*, his queen.

(15.)

1. O friend, I saw a wise, and clever, and blooming damsel on the way.

2. O friend, the Creator made her like unto a golden creeper, and brought her here.

3. O friend, her gait was stately as that of an elephant, and she appeared like a princess.

4. He who will obtain one such as her for his bride, will have obtained all the four blessings, (*viz.*, wealth, virtue, desire, and salvation).

5. O friend, she wore a blue dress, and loosened the braids of her hair.

6. Over the loosened hair, O friend, a bee sat with open wings imbibing nectar.

7. O friend, her waist is like that of a lion, and her eye like the lotus.

8. *Bidyapati* sang this, O friend, truly she hath gained every grace.

* Alluding to the stomach which has three wrinkles, and is therefore supposed to be rugged like a mountain.

† Her two eyes.

‡ The short hair of the forehead, personified as the demon of eclipse.

§ The short hair of the forehead.

(16.)

A Riddle describing Rádhá's beauty.

1. O Mádhab, I saw a fair one on the way.
2. Her gait is pleasing as that of the conveyance¹ of the father² of the friend³ of him⁴ who sits on Garuḍa.
3. Like in beauty to the wife⁵ of the son⁶ of the sister⁷ of the husband⁸ of the fourth daughter⁹ of *Dakṣh*.
4. And on account of that more beautiful than the enemy¹⁰ of the husband¹¹ of the daughter¹² of the foe¹³ of the king¹⁴ of the Gods.
5. Her face is beautiful as that which comes fourth¹⁵ after the preceptor¹⁶ of the enemy¹⁷ of the sons¹⁸ of *Aditi*.
6. She hath arranged a necklace of the treasure of the children¹⁹ of the food²⁰ of the son²¹ of a pitcher.
7. The slimness of her waist is like that of the conveyance²² of the daughter²³ of the wife²⁴ of *Nand*.
8. Her breasts are round like the fruit²⁵ beloved by the lord²⁶ of the husband²⁷ of *Kám Dhenu*.
9. Bidyápati saith, hear, O fair ones, the tint of her form is wondrous.
10. By performing a penance like that of the father²⁸ of the wife²⁹ of the enemy³⁰ of *Rában* a man can attain to such as this.

(17.)

The Same.

1. O Mádhab, to-day I saw thy beloved.
- 2 & 3. "In her I see the resemblance of the son³¹ of the father³² of the wife³³ of the father³⁴ of the father³⁵ of the husband³⁶ of the daughter³⁷ of the son³⁸ of the king³⁹ of the earth.

¹ Airávat. ² Indra. ³ Arjun. ⁴ Krishn.

⁵ Rati. ⁶ Pradyumna, *i. e.* Kámdeb. ⁷ Rukmīṇī, *i. e.* Lakshmi. ⁸ Som. ⁹ Rohiṇī.

¹⁰ Kámdeb. ¹¹ Siva. ¹² Párvatī. ¹³ Himálaya. ¹⁴ Indra.

¹⁵ Monday, *i. e.* the moon. ¹⁶ S'ukra, *i. e.* Friday. ¹⁷ Daityas. ¹⁸ Gods.

¹⁹ Pearls. ²⁰ The sea. ²¹ Agastya.

²² A lion. ²³ Mâyá, *i. e.* Durgá. ²⁴ Yasodá.

²⁵ The *bel* fruit. ²⁶ Siva. ²⁷ A bull.

²⁸ Janak. ²⁹ Sitá. ³⁰ Rám.

³¹ Moon. ³² Ocean. ³³ Lakshmi. ³⁴ Krishn. ³⁵ Pradyumna.

³⁶ Aniruddh. ³⁷ Ushá. ³⁸ Bânásur. ³⁹ Bali.

4 & 5. "The moon faced damsel hath adorned herself with the sixteen* (graces) and other (charms), and seeketh for thy fullest love. O Mádhab, thy beloved is of this nature.

6 & 7. This song is extremely complicated† in its meaning, and hence it is an object of study for the learned, and hard as a stone for the ignorant. Bidyápati saith, they are wise who can understand it correctly.

(18.)

The same.

1. "O Mádhab, I saw a fair damsel on the way.

2. "The spot of vermillion on her forehead was surrounded by a ring of silver stars, and her locks of hair were graceful as the *chámara*‡ and incomparable.

3. "Her face shone like the son§ of ocean, and her teeth were like a line of pomegranate seeds.

4. "Her breasts were like two *bel* fruits born upon a golden creeper, which God had created of varied hue.

5. "The sweet lady walked gracefully as the animal|| on which the enemy¶ of the son of the goat rideth.

6. "The pretty one adorned herself with the sixteen** graces, and went to her husband's house."

(7 & 8.) Krishn's gait (with excitement became devious) as that of the daughter†† of the enemy‡‡ of the son§§ of the king|| of the stars, and he bull-like searched for and gazed upon the damsel. The poet Bidyápatí sang this.

* *i. e.* two, or half the number of Brahmá's four faces, being added to the numbers of the quarters of the earth and the vedas.

† See vocab. *s. v.* गोरख घन्टारौ.

‡ *Borassus flabelliformis.*

§ The moon. || The lion. ¶ The goddess Durgá, to whom he-goats are sacrificed.

** There are seven oceans and nine planets.

†† The River Jamuná. ‡‡ हंस, which means both a swan, and the sun. §§ A pearl.

|| The moon.

CHAPTER IV.

MEETINGS.

(19.)

1. The clouds have become a demon of eclipse, and swallowed up the sun. We can hardly find our way even in the day-time.

2. "If it were not for the rain we should have no opportunity for love. Now none of the people of the town are moving abroad.

3. "Sweet one, haste and adorn thyself. To-day we can meet in the day-time.

4. "Put away all fear of thy elders and relations. A desire is never accomplished without courage."

5. In this world the one thing they yearn for is a meeting even for a moment: which is to them like a life-long love.

6. Bidyápati, the necklace of the neck of poets, saith, day-time caresses can never take place.

(20.)

1. Though there were boats to cross the river, I came secretly on foot. How many thousands of serpents clung to my feet.

2. The night demons came along with me, and it was but a happy chance that none of them caught me by the hand.

3. I threw away my life to come hither, and yet I did not see my Mádhab.

4. He hath not studied the ways of love. He hath believed the words of slanderers.

5. The messenger, and the two consorts are all foolish. Action and idleness are much opposed to each other.

6. Bidyápati saith, hear O good woman, keep patience, and Murári will meet thee.

(21.)

1. As she was coming out of the arbour Girdhári stopped her.

2. "O Mádhab, thou dwellest in one city with me, commit not highway robbery.

3. "O Kanhaiá, let go the cloth that hideth my bosom. My new veil will be torn to pieces.

4. "Do not make me naked, the disgrace thereof will run throughout the world.

5. "My comrades have gone ahead. I am a woman and alone.

6. "The lightning is flashing and the night is dark.

7 & 8. Bidyápati saith, I sang this. Hear O sweet lady. Simple indeed thou art. There need be no fear in company with Hari.

(22.)

1. I heard with mine ears that Kṛishṇ was in the forest, but something else happened to me.

2. While searching for (Kṛishṇ), the enemy of Śiva* seized me. What am I to say concerning his wisdom.

3. I wrote him seven† and five‡ in many varying terms.

4. But my lord agreed to five§, out of which he rubbed out two.||

5. I anointed my moon-like body with sandal, but it increased the excessive burning.

6. Tempted by my lower lip, (my hair like) a venomous serpent slipped down and wished to bite it.

7. Bidyāpati saith, the minds of both are filled with joy; the bee coveting sweet honey, seeketh after amorous dalliance.

8. How could the tender damsel bear what was intolerable? Yet the night passed and gave her life.

CHAPTER V.

THE BRIDAL NIGHT.

(23.)

1. "Full of curiosity, I went, O friend, to the bridal chamber surrounded by ten (bride's-maids).

2. "In the midst, I, in my beauty, shone, (and thought), O my friend, that Murārī himself would meet me in the house.

3. I adorned myself, O friend, with jewels and the sixteen (arts of love), and wore a dress of perfect colour.

4. "Looking at me the minds of all were filled with love, even, O friend, the souls of saints became disturbed.

5. "O friend, I covered¶ my body with blue garments, I had a *sāri* for covering my head like a veil.

6. "When I first approached my husband, O friend, he closely clasped me in his arms.

7. "All the bride's-maids accompanied me to his house, and then returned without me.

8. "My husband caught hold of my hand, drew me near to him, and undressed me.

* The God of love.

† बिख खाय सरब, "I will take poison and die," see Vocab.

‡ नहिँ आएब, "will you not come," see Vocab.

§ नहिँ आएब, "I will not come."

|| नहिँ, "not."

¶ Lit. surrounded.

9. "Standing before me, the bridegroom spake in accents of desire.
10. "In the season of new pleasure, O friend, the minds of us both were filled with joy."
11. Bidyápati sang it, O friend, this is the way of tasting new pleasure.
12. The age of both, and their minds are the same, and the hearts of both are suited to each other.

(24.)

1. Happy are the consorts, now that their childhood has fled. The wantonness of their feet hath taken refuge in their eyes.
2. The eyes of both are become love's messengers. The fear, and the bashfulness of the damsel add a new ornament to her beauty.
3. He continually layeth his hand upon the cloth which hideth her bosom, and at the action, and in the presence of her bride's-maids, she hangeth her head in shame.
4. "Hear, hear, O Kṛishṇ, I have determined how I shall fight my fight. Do thou, my love, be careful of thyself.
5. "My eye-brows shall be my bow, strung with a line of collyrium; and the well feathered darts which will strike thee, will be the (glances of) my eyes."
6. Bidyápati the poet singeth a song of love, and Rájá Śib Śih understandeth it.

(25.)

1. Haste, haste, O lady, as if the day were propitious. Make no delay, for fear thine object be not accomplished.
2. The damsel was all distracted with fear, and her husband was tender. How could her friend comfort her and promise (a speedy) termination (to her woe).
3. Her friend comforted her, and seated her upon the couch; and her glad love arose, and took her in his arms.
4. "Nay, nay" she said, and her eyes flowed with tears; and she lay down to sleep at the further side of the couch.
5. Bidyápati saith, O Prince, there is no modesty so great as that of a down-cast eye.

(26.)

1. The beautiful one went to the house of her husband. All her friends caught hold of her hands, and surrounded her.
2. As she entered the house she felt the fear of love, even as the moon trembles in fear of Ráhu.

3. She had hardly entered the room before her necklace was broken, and her ornaments and clothing became disordered.

4. The collyrium of her eyes was washed away by her tears, and she wondered as the vermilion over her brow was rubbed off.

5. Bidyapati saith, I sang this. She gained pleasure through enduring pain.

(27.)

1. The damsel went for the first time to her love, and there was great shame and fear in her heart.

2. The damsel stood motionless; like a golden statue she uttereth no sound with her mouth.

3. The husband caught hold of her two hands, and made her sit by his side. The damsel was displeased, and bore a melancholy face.

4. The bee uncovered her lotus face, and looked, but she covered it again; and then he took the lotus-faced one into his lap.

5. Bidyapati saith, sweet one, pay attention; for the monarch understandeth the delights of love.

(28.)

1. "O friend, take me not (to the bridal chamber). I am a child, and my husband is full of passion."

2. "She encouraged me with consoling words, and took me with her, and made me sit on my husband's bed.

3. "All my friends left the house one by one, and my husband fastened the door tightly.

4. "Then my glad husband became as it were aroused from sleep, and I caught hold of my clothes fearing that my life would be put to an end.

5. "I continued saying 'no,' 'no,' and tears flowed from my eyes; but the bee commenced to struggle with the young lotus."

6. As the water on the lotus-leaf is trembling, so is the body of the damsel.

7. Bidyapati saith, hear, O great poet. If thou light fire, thou must put it to its use.

(29.)

1. "O Mádhab, the pretty one is like a *siris** flower.

2. "The clever bee tempted by (her sweetness) seizeth his opportunity; and diving into, drinketh the new honey.

3. "The damsel is in her first youth, and the first meeting with (her husband) taketh place in the first watch of the night.

* *Acacia sirisa*.

4. "If the anxious husband is now so jealous (of her delay), what will he do when she admitteth him to enjoyment."

5. Hari caused her to sleep on his lap, and took off her clothes from every part of her body.

6. He pressed the lotus-like pretty one as in anger, and laid her on the earth.

7. She put one (hand) on her lower lip, and the other on her kirtle ; but two (hands) cannot be three.

8. How can she, therefore, conceal her breasts, on each of which arose five (finger marks like) moons.

9. Her speech was broken, her shrinking eyes were filled with tears.

10. Cupid caught a fish, (*i. e.* her eye swimming in tears) with his hook, and its body, (*i. e.* the eye) struggled (*i. e.* rolled about) in all directions.

11. Bidyapati saith, the minds of both are filled with joy ; the bee, coveting sweet honey, seeketh after amorous dalliance.

12. How could the tender damsel endure what was intolerable, yet the night passed and gave her life.

(30.)

1. She first showed anger, and then entreated, and finally agreed, and was persuaded by her friend to go to her husband's chamber.

2. The damsel slept with her face turned from her husband, nor did she smile upon him. No one can rally a defeated army.

3. The bridegroom is full of passion, and the bride is young. If thou wert to spend millions of gold, thou couldst not procure a union of these two.

4. Under the cover of her garments she concealed her face, as the moon is hidden under the cloud.

5. Though her elders and relations bid her not deny her beloved one ; she doth not dare to do so, for her treasury of love is still closed with a seal.

6. Bidyapati saith, Ráy Sib Sīh, and Lakhimá know this way of love.

(31.)

1. "When Hari snatched away my bodice, how I struggled with my limbs against him."

2. The story of that moment is untellable ; the sweet-faced damsel became silent through shame.

3. The light could not be put out as it was too far off from her hand. But still she did not die of shame, for maidens cling to life.

4. Who can bear such warm embraces. He strained the ribs over her tender heart.

5. Bidyapati the poet saith, no friend of hers was there to tell her that morning would come.

(32.)

1. "I tried to cover the orbs of my bosom with my hands, but thou canst not cover a mountain of gold with a lotus.

2. "With pleasure I gazed upon my face, and, delighted, my body assumed various forms of beauty.

3. "Hari then took away my veil, and the sweet lace of my bodice slipped down.

4. "Last night, O friend, I dreamt a dream, but my modesty forbiddeth my relating it.

5. "My eyes were filled with the tears of delight, and (watered by them) my seedling love hath put forth leaves."

6. Bidyapati singeth of love, and Rájá Síh Síh understandeth the pleasures of it.

(33.)

1. "How am I to tell, O friend, of his wantonness. My husband desired unlawful pleasure.

2. "He pretended that my twin breasts were two delicate mountains; and he laid his hands upon them, lest they should fall upon his heart (and crush it).

3. "I was intoxicated with love, and my modesty deserted me; (nor cared I that) my girdle of bells, and my anklets, kept continually tinkling.

4. "Beads of perspiration added an enhanced brilliancy to my face; like pearl-fruit forming on a golden lotus.

5. "I cannot tell the words that issued from my husband's lips. We gazed in each other's faces, and both our hearts laughed."

6. Bidyapati singeth sweet words. "Thou knowest, O damsel, that nectar which is chosen; drink it."

(34.)

1. "To-day, my friend, I see thee very melancholy, and that thy face is woe begone.

2. "Hath any one used reproachful words to thee? Thou dost not tell me any thing."

3. "Last night I passed in suffering. Kánh wickedly sported with me.

4. "He did not consider my good or bad qualities; but dimmed, like Ráhu, the circle of the moon.

5. "My lower lip he made dry, my hair he put in disorder, and perspiration washed away the mark over my forehead."*

6. The young damsel knew not how to enjoy dalliance (in moderation), and allowed the vermilion on her forehead to become besmeared.

7. Bidyápati saith, hear, O pretty woman, why should I not tell such things?

8. The present her husband gave her, she concealed in her garment, in the fear of being detected and ridiculed by her comrades.

(35.)

1. "O Hari, Hari, hear me patiently. Now is not the hour of dalliance.

2. "The stars which glittered in the sky, are no more to be seen; and the cuckoo uttereth his voice at her appointed time.

3. "The partridge and the peacock have already finished their songs, and are silent. The lip of the moon is growing dim.

4. "The village cows are wandering forth to graze upon the road. The bees are settling on the water-lilies.

5. "My lips stained red with betel have lost their brilliant colour. This is not the time for enjoyment."

6. Bidyápati saith, this is not a good action, the whole world will ridicule thee.

(36.)

1. The stars of the sky are set; still who careth to cease caresses.

2. What is another's, he pretendeth is his own; and lovingly presseth it between his hands.

3. Her necklace of pearls had been broken; and in the dim daylight the wounds of the love-conflict were visible.

4. She uttereth "Nay, nay, nay," but still he striveth to gain his object with ten million devices.

5. Bidyápati saith that amid the three (the lover, the damsel, and she who brought them together) the last is the cleverest of all.

(37.)

1. The fair bridegroom hath finished his caresses, and sleepeth with his hand upon her bosom.

2. It is as if he were worshipping a golden image of Śīb, and were covering the lotus which surmounted it with his hand.

* A निलक can only be worn by a man. Hence the word here must mean the मृंगार or other mark used by women on their foreheads.

3. O friend, such is the dalliance of Mádhab.

4. Like a bee which hath enjoyed the jasmine, he bendeth his head, and watcheth in the hope of further pleasure.

5. He approached his face to hers, and placed it on it ; as it were the moon upon a spotless lotus.

6. Both the bee and the mountain partridge are weary, after drinking the nectar of ambrosia.

7 & 8. Bidyápati saith, hear, O king S'ib S'ih, Rúp Náráyaṇ, and Práṇbatí who is his necklace, the wondrous tale of Kṛishṇ and Rádhá.

(38.)

1. "In his warm embrace, blind with intoxication he gave me pain. I have escaped (from a great danger), through the virtuous actions of my former life.

2 & 3. "My necklace of pearls was broken and scattered, and my garments,* fell to the ground. My two breasts were torn with his nails, as a lion teareth the forehead of an elephant.

4 & 5. "When I see the marks of biting on my lower lip, my heart trembleth, as when Ráhu obscureth the circle of the moon. All night appeared to me like the fathomless ocean, and I asked myself when the sun would arise a friend to me.

6 & 7. "I shall not go again to my husband, if he thus cast my life away with love." Bidyápati saith, cast away fear and shame, for if thou once light fire, thou must put it to its use.

CHAPTER VI.

A COWHERDESS, A FAVOURITE OF KṚISHṆ,
OFFERS FALSE EXCUSES TO HER SISTER-IN-LAW, ON HER RETURN FROM
AN ASSIGNATION.

(39.)

1. "My friend, how can I satisfy my husband.

2. "At the birth of that† which (is to-day) I left my house, and did not return until its death.

3. "That‡ for which I went, came of itself ; and therefore I took shelter under a tree.

4. "When it ceased, I brought it home ; and am I therefore to be considered improper.

* See पनार in the Vocabulary.

† The sun.

‡ The water.

5. "As soon as I got (to the water) I broke the stem of a lotus, and wished to bathe.

6. "(When I bathed in) the pond, (the water) splashed, and the bees rushed forth and stung my lip.

7. "When I put the full jar (upon my head) I drew a long breath, and it fell slipping down my hair.

8. "Ten friends went with me before and behind, and (in the crowd) I was suffocated and could not speak."

9. Bidyápati saith, hear, pretty one, keep all these things concealed in thine heart.

10. Daily thy love for thy sister-in-law will increase, and thou shouldest speak so that these (secrets) should be never revealed.

(40.)

1. "O sister-in-law, thou suspectest me of being guilty, simply from my appearance.

2. "Do not say hastily that I have been faithless to my husband, nor make my mother-in-law angry.

3 & 4. "In sport I broke a lotus stalk, and wished to make an earring of it. Angered at this a bee flew at me from the lotus-bell and stung my lower lip.

5. & 6. "As I returned I did not see the thorn shrub on the road from the *ghát*; the path was narrow, and I missed my way and the thorns tore my bosom.

7. "The water jar was heavy, and I could not keep my head steady;—hence my dishevelled hair.

8. "I fell behind my companions, and hence my panting breath.

9. "On the way the slanderers cast reproaches at me, and I answered them on the spot.

10. "I am very foolish, and could not keep patience with them, and hence my words are broken."

11. Bidyápati saith, Hear, O damsel, keep all this secret.

12. "Conceal the ways of love from thy sister-in-law, and reveal not that which is concealed.

CHAPTER VI.

LOVER'S QUARRELS.

(41.)

1. O Mádhab, act up to thy words.

2. Knowing thee to be mighty I took refuge in thee, and thought thou wast like ocean with all its lakes.

3. I wandered and wandered throughout the wide world, and every where heard of thy fame and greatness.

4. I have considered, myself, and have learnt from others concerning thy virtues and thy honour. Thy virtues cannot be even described by me.

5. At first every one speaketh of a man's gentleness. But not till the end will the fruit be known.

6. The words of a great man never change, even as the natural affection of the moon and the deer.

7. Bidyapati saith, hear, O good woman, this quality is not to be found in any excepting Mádhav.

8. I say this in presence of Ráy Sibai Sīh, Rúp Nárāyan, and his queen Lakhimá Daí.

(42.)

1. A great man even when angered with one he loves, doth not give up his love for him.

2. The crow and the cuckoo are of the same kin. The beetle and the bee resemble each other.

3. Gold and turmeric are (alike in colour), but yet how different. I distinguish the good from the bad by their qualities, and not by their appearance.

4. Though a jewel be covered with mud, still its qualities are not destroyed.

5. Bidyapati saith, take it for granted, that a good husband will not drive his wife to extremities.

(43.)

1. I took him for a fragrant sandal tree, and serving him, thought, O friend, that all my desires would be accomplished.

2. I had a meeting with my love, and enjoyed his embrace, but in the end I find him out a *semal** tree, (without fragrance or fruit).

3. Though Mádhav dwelleth in the same village with me, he hath become the slave of the wives of others.

4. Though I am a damsel endowed with such excellent beauty, I have lost all my charms and my pride.

5 & 6. O friend, the fresh lotus flower (of myself), as it lieth in the basket made of the (bitter) *ním*† branches (of separation), is withered; and yet (my rival) the (scentless) wild rice hath become sweet and blooming.

7. It hath chanced that my love should come to-day, after spending so many days there.

* *Bombax heptaphyllum*.

† *Azadirachta Indica*.

8. Why shall I admit his embraces. My heart doth not believe in him.

9. Bidyápati saith, O friend, I sang what was proper. The appreciator of the good will come.

10. Arise, O friend, and feast to thy heart's content. To-day thy husband will come home.

(44.)

1. "Thine eyes are red; I know the great secret. They tell the grave scandal of a moonlit night.

2. "O Hari, make no excuse; go thou to her with whom thou hast spent the night.

3. "A bosom full and round as a *kumkum** hath left its impress over thy heart. It is as if love had painted thy dark skin fair.

4. "Thou wearest ornaments not thine own, betraying the tale that thou hast been with another."

5. Bidyápati saith, even speaking thus is forbidden. When a great man committeth an injustice, bear it in silence.

(45.)

1. Lotus loving bees are many in this world, but amongst all he is great who hath discretion.

2. "O proud lady, haste and yield to thy love's caresses. Opportunity is short, and the benefit is great.

3. "Thou gavest him no honey, though thou hadst no lack of it. Only that wealth is wealth by which others are benefited.

4. "Thou spakest rashly to him, and thereby didst put a flame to his heart which will only be extinguished with his death.

5. "It is not thou who art base, but thy actions. Evil communications corrupt manners."

6. Bidyápati saith, the messenger told her privately. One cannot gain one's own without another's loss.

CHAPTER VII.

SEPARATION.

(46.)

1. Happy are the days of youth and love. For a few days equal passion is seen in both.

2. Cruel fate turneth good to evil. What can it not cause to happen.

* See note to No. 76.

3. This determination of thine is not good. Be not obstinate, and depart not from thy former love.

4. Tell me the truth, whither do the eyes of thy hope gaze? Dost thou remember the meetings with thy beloved?

5. Thine eyes flow with tears. Thou payest no heed unto thy garments nor dost thou wear thy necklace.

6. Though the moon be a hundred thousand leagues away still the water-lily rejoiceth in it.

7. Mutual love increaseth the more distant the beloved ones are separated from each other.

8. Bidyapati the poet singeth, a good husband will keep his word.

(47.)

1. In what wood doth Maheś dwell? No one can tell me.

2. Maheś dwelleth in the forest of penance, and is undergoing fearful hardships.

3. With earring in his ear, and bow in hand my husband, O friend, is saying sweet things in that forest.

4. In the (dense) forest, where even reeds are motionless, doth my husband laugh and talk.

5. One single word came between us, and so my husband arose and departed.

6. Bidyapati saith, sing the actions of Rádhá and Krishṇ.

(48.)

1. Once on a time there was a young love, like the love of fish for water.

2. One word came between us, and my love smiled and did not even reply to me.

3. *Kānh* was on the same bed with me, but it seemed as if he were in a far country.

4. In the forest where none can move, doth my beloved laugh and talk.

5. I will don a hermit's weeds, and search for my love.

6. Bidyapati saith, a good husband will not drive thee to extremities.

(49.)

1. I came here searching for thee in remembrance of our love, but as I arrived thou satest with thy face turned away.

2. Thou didst not even reply to my first words, and with the glances of thine eyes thou tookest away my life.

3. O moon-faced damsel, be not too proud. I, like a bee, am uneasy in my heart.

4. Thou gavest me hope. Do not therefore disappoint me. Be gracious, and fulfil my desire.

5. Bidyápati saith, take it for authority, in the heart of both was born the arrow of separation.

(50.)

1. O proud one, shew not anger now.

2. Nature seemeth so lovely now, that it is as it were the God of love but just awakened.

3. The night is cool, and the moon shineth. No other season is comparable to this.

4. Only she who hath enjoyed them knoweth the delights of a husband's caresses at such a time.

5 & 6. Other damsels, with many smiles and caresses, and offering sweet draughts of nectar of their lower lips, have yielded themselves up to their husbands' embraces. I alone entreat and am hungry.

7. Thy navel resembleth the whirlpool at the union of the Ganges and the Yamuna, with three soft wrinkles for its waves. And (on the banks of the rivers) are thy breasts like two images (*lingas*) of S'iva.

8. Thy mourning husband yearneth for the gift. O sweetheart, bestow upon him them all.

9 & 10. Bidyápati saith, ye are a light and an (unlit) lamp: If ye come together, your hearts will no longer retain their calmness. Keep your patience under subjection. The pangs of pent up love are very pitiful.

(51.)

1. Mádhav did not consider this rightly.

2. Should he, whose wife is like love in beauty, indulge in debauchery?

3. I love him more than even my life, and value him like unto the necklace over my heart.

4. I never look on another man's face. What wisdom hath he when he doth so?

5. No one praiseth a miser* husband, and the whole world ridiculeth him.

6. Who while having his own wealth doth not make use of it, but hopeth (to use) another's wealth.

7. Bidyápati saith, hear, O Madhurápati, this is an improper action.

* One who being not satisfied with his own wife, looks after another's.

8. If the wealth obtained by begging from (others) be an everlasting one, of what use is our own ?

(52.)

1. "What fault have I committed to-day ? Why, O Hari, dost thou not cast even half a glance upon me ?

2. "On other days thou claspedst my neck, and broughtest me within the house, to tell me thy love in varied words.

3. "My husband was annoyed in his heart and slept. The heart of a husband should not be of this nature."

4. Bidyapati saith, hear words of truth. When love increaseth self-respect is lost.

(53)

1. O Mádhab, what can I say of thy wisdom ?

2. When I called thee "Dear husband" thou wast annoyed, and didst shut thine ears with both thy hands.

3. When the time of separation approached ; my sleep did not break, and so I could not ask him anything.

4. There is, O friend, no one so unfortunate as I. The precious jewel hath departed from my hand.

5. If I had known that my husband was so cruel at heart, I would have made my breasts mountains of gold.

6. And cunningly with the palms of my hands, and with my arms, like creepers, would I have bound him firmly and kept him here.

7. When I remember this, if I do not die, my heart can only be of stone.

8. The poet Bidyapati saith, O daughter of the Himálaya, keep the feet (of thy husband) on thine own heart.

(54.)

1. O friend what can I say of my folly ; I passed the whole night in pride.

2. When my heart was softened, the cruel dawn arose.

3. The elders awoke, how could I yield his caresses ? As I hid my body I was much confused.

4. I wished to shew my cleverness, and only made myself foolish. I tried to obtain my interest, and lost even the principal.

5. Bidyapati saith, it was a fault of judgment that at the time of love thou shewedst anger.

(55.)

1 & 2. O Mádhab, go not thou to a far country. Thou wilt take with thee all my happiness, and what wilt thou bring me in return ?

3. As soon as thou enterest the forest thou wilt change thy mind, and thou wilt, O my lord, forget me.

4. I will not beg for a diamond, nor a pearl, nor for a ruby, but for thee, my love.

5. When thou, my love, didst depart, mine eyes were filled with tears, nor could I even see thee.

6. Though (he) dwelleth with me in the same city, my love is the slave of others. How will he fulfil my desires.

7. Fair women when with their husbands, like stars around the moon, are happy in their love.

8. Bidyápati saith, hear, O good woman, keep the True Essence in thine heart.

(56.)

1. My husband hath left me and gone to a far country, with whom shall I pass my young life ?

2. My bed is soft and scented with flowers. How thirsty my bee must be where'er he dwelleth.

3. Remembering, remembering, my heart will not remain still, and my body is burnt in the fire of love.

4. Bidyápati the poet saith, Victory to *Rám*. What can a husband do when the fates are against him.

(57.)

1. The damsel, in her desolation, went to her bed-chamber, saying, "What hath God written in my destiny ?"

2. She rose distraught, and sat with bended head, and looking round her, became ashamed.*

3. My beloved one hath gone ; and I used to play with the two hands of my husband.

4. Bidyápati saith, O wondrous love ! according to the length of separation is new love produced.

(58.)

1. My Mádhab wandered to a far country, and no one, O friend, giveth me any news of his welfare.

2. May his life be long, even though he remain a hundred thousand *kos* away from me ; it is my misfortune, and he is not to blame (for this).

* i. e. awoke from a dream about her absent husband.

3. O God ! my fate hath been reversed. My husband hath given up his former love (for me).

4. The grief of my heart is like an arrow, but how can one feel the pain borne by another ?

5. Bidyapati the poet saith, Victory to *Rām*. What can a husband do when the fates are against him ?

(59.)

Rādhā enigmatically describes her woe.

1. O Mādhav, O Mādhav, be attentive (to my words). Separated from thee I will take poison.*

2. My face like the first, twenty-fifth, and twenty-eighth (letters),† hath been withered by snow.

3. The twenty-fifth, eighteenth, and twentieth (letters)‡ burn my body. The third§ after the son|| of earth taketh my life away.

4. Remember, O Mādhav, the affection of those days when the lion¶ went to the house of the fish.

5. Bidyapati saith, write the letters in alphabetical order. The wise can explain them.

(60.)

The same in the form of a letter.

1. "The grove is full of flowers, and I sit apart : I use the collyrium of my eye for dark ink.

2. "I write upon the leaf of a lotus with my nails these seven letters."***

3. First she wrote the first day of spring, secondly, she wrote that the third day was passed.††

* The number of भुवन or "worlds" is fourteen, and that of रितु or "seasons" six; and fourteen and six are equal to बीस "twenty" = विष "poison."

† कमल or "lotus."

‡ मदन "Love."

§ दृढस्थिति, see Vocabulary, s. v. तेसर.

|| मंगल.

¶ Any word commencing with म (here मस्तक) is represented by the सिंह राशि; and any word commencing with प (here पद) is represented by मीन राशि. Hence the sentence means "when you put your head under my foot."

** कुदुमित कानन. There is here a play on the word कुदुमित, vide Vocabulary s. v. च्युज.

†† Cf. प्रथमः दिनः चांडाली द्वितीये चर्मकारिणी.

तृतीये रजकी प्रोक्ता चतुर्थे खानसाचरेत् ॥

4. She could not write the one which followeth spring, for the first sentence was putting her life to an end (through remembrance of her husband).

5. Bidyápati saith, count the letters. Those who are wise can tell the purport.

(61.)

1. My mind is distraught, and my husband is in a foreign country. When I gaze upon the moon, flames rise in my body.

2. The pains of love penetrate to the bottom of my heart. To whom shall I tell my distress, for my husband is in a far country.

3 & 4. My kirtle remembering his love, and that he is not come home, and (hearing) the intolerable songs of the frogs and cuckoos, is slipping down to-day. My love is great, but I cannot find my husband.

5. Bidyápati saith, hear and take it for granted, King Rághab Sîh can understand young love (*lit.* the five-arrowed one).

(62.)

1. My husband went away giving me the first and the eleventh (letters),* but it is many days since the term of the promise expired.

2. My age is the Pleasure of Love in visible form, and yet my husband hath not shown his face.

3. Now, O friend, my chastity can no longer remain safe. Day by day the arrow of love will become doubly strong.

4. I cannot even endure the light of the moon nor of the sun, even the application of sandal-wood seemeth to me like an intolerable arrow.

5. Bidyápati saith, hear, O good woman. Have patience and Murári will meet thee.

(63.)

An enigmatical letter from Rádhá to Krishṇ.

1. O Mádhab, I understand thee now.

2. Though thou madest a hundred thousand promises to return, of what effect are they ?

3. Take four† from forty and divide it by four, and my husband and I are the result.

4. The deceitful Kanhaiá doth not know how to enjoy caresses ; he hath brought my life to an end.

* कट = "promise" in Maithilí.

† 40 — 4 = 36. $\frac{36}{4} = 9 = नव$ which means also "new," "youthful."

5. Take ten* from sixty and then cut off the cypher, and that is that which laugheth at me.

6. I cannot bear the disappointment caused by my husband, and so I will add a cypher to two† and take it.

7. That‡ which followeth from writing nine cyphers preceded by nine, is like the life of my heart.

8. I cannot with pleasure look on my lotus face. Who doth not know the reason.

9 & 10. Bidyapati saith, hear, O good woman; if thou split a lotus stalk, it will give a lesson to others, and thereby give up its life. (For within the stalk is a slender filament which no one can separate into two parts, and which therefore is a model for true love.) Who can object to learn such a lesson?

(64.)

1. "Sandal-wood is now an intolerable arrow to me, and my ornaments a burden.

2. "Hari, the upholder of the mountain in *Gokul* doth not appear to me even in my dreams.

3 & 4. "Murāri standeth alone beneath the *Kadamb*§ tree, and seeketh for the path (to me). Separated from Hari, my heart burneth, and my garments lose their brightness.

5 & 6. Speed thee, speed thee, O *Udhab*. Go thou to *Mathurā*. The moon-faced damsel can no longer live, and who will be blamed for her murder?

7 & 8. Bidyapati saith, hear me attentively, O good woman, to-day Hari will come to *Gokul*. Haste, and look for him on the path.

(65.)

1. The fearful cloud thundereth aloud in the sky, O friend. When will my husband come to me?

2. Love hath arisen, O friend, now my life hath no chance of safety.

3. What can I do; my youth hath become the cause of my death.

4. Bidyapati saith, O friend, have confidence in thy husband.

(66.)

1. "It was on the seventh day of the month of *Baisāk* that my love made a promise to me and went away.

2. "He touched my two breasts which are the incarnation of *Síva*, and smilingly promised me, and I believed him.

* 60 - 10 = 50; 5 = पञ्च, "an assembly of five persons," i. e. people in general.

† 20 = बीस which also means "poison."

‡ 9000000 = नव पद्म "a young lotus."

§ *Nanda orientalis*.

3. "The term of the pledge hath passed, and hope hath flowed away from my life."

4. Under the pangs of that separation the damsel will surely die. Hence how can the (burning hearts) of *Baisákh* harm her.

5 & 6. Counting the moments I passed the days, counting the days the months, and counting the months the years. Now there is no hope of my life.

7. The mango trees were in flower. In the forest of my heart, the cuckoo was singing gently.

8. At such a tender age my husband went to a distant land, and drank the nectar of the flower.

9. Me even *kumkum** and sandal-wood burn, and yet there are people who call the moor cool.

10. My husband far from me (forgetteth me), and hath many loves. Truly in distress I learn those who are true and those who are false to me.

11 & 12. Bidyapati saith, hear fair damsel, adore the feet of Hari. Thy love is unwillingly in a foreign country, and therefore do not abuse him.

(67.)

Rádhá enigmatically threatens to be unfaithful to Krishna.

1. I will write the nineteenth† letter with the twenty-seventh. Then again I will put down with them the twenty-fifth.

2. That which my love, at the time of leaving me, entrusted to me, alas, hath fled; and I do not see it.

3. It is very unbecoming that another man should enter the house. But the man has come; and in search of it.

4. O Mádhab, do not blame me for it. How long shall I retain a hope of keeping it.

5. Bidyapati saith, count the letters. They who are wise can tell the purport of "it."

(68.)

1. Mádhab dwelleth in Madhupúr. O friend, we also will go to him.

2. He loveth Kubjá, and hath given up his love (for us) also.

3. How long may we look for his advent, O friend? He hath gone to the banks of the Jamuná.

4. Let him take up his abode there, but let him once come here, and shew his face.

5. Bidyapati saith, O friend, the beauty and form of the man are incomparable.

* See note to No. 76.

† 19th letter च, 27th र, 25th स. धरम "virtue" is the answer to the riddle.

(69.)

1. O friend, I planted the creeper of my hope, and watered it with the tears of my eyes.

2. The fruit is now ripe, nor can the cloth that covereth my bosom contain it.

3. My husband when he went away saw it while yet unripe. Doth he know that the mist hath been dispersed.

4. Day by day the fruit is ripening. My husband, O friend, doth not understand this in his heart.

5. All others' husbands, though they went to distant countries, came back and remembered their love ;

6. But my Lord is so void of mercy that affection never increaseth in his heart.

7. Bidyapati saith, O friend, I sang what was proper. The appreciator of the good will come.

8. Arise, O friend, and feast to thy heart's content. To-day thy husband will come home.

(70.)

1. What can I say. In my first youth, O friend, my love left me and went to a far country.

2. O friend, I can no longer have patience, and bear the grief of separation.

3. The appointed time of his arrival hath passed away, the cloud hath covered the face of the sun.

4. The winter, the spring, and the summer have passed, and the rainy season hath set in.

5. The crickets are chirping all around, O friend. The cuckoo is singing his sweet song.

6. The god of love, O friend, hath inflicted with his arrow a mortal wound. How many of these (exciting songs) am I to hear with mine ear?

7. A bed of flowers no longer pleaseth me, O friend : even sandal wood and apparel appear like poison unto me.

8. The wind bloweth cool, and yet my mind, and my speech, have deserted my body.

9. Bidyapati saith, O friend, I say this. The damsel should rejoice in heart.

10. The husband will find a propitious day, and will come on it. Be not disappointed.

(71.)

1. The meeting between the two had taken place for the first time
The night had passed away in obstinacy.

2. They were strangers and their love was fresh. Without previous
acquaintance he had demanded pleasure.

3. "My husband went away when my breasts were small like nuts.
Now my youth has become apparent.

4. "Now I can not live without my love. Now my life hath come
to an end."

5. Bidyapati saith, the good husband is full of virtue.

(72.)

1. Her moon-like face hidden in her hands, shineth like a fresh lotus
covered with its tendrils.

2. Day and night tears flow from her eyes. The bird-like* pupil is
swallowed up, and tears fall from them like strings of pearls.

3. What can the moon-faced one do, and what can others say. For
no fault of hers Káuh hath turned away his face.

4. Through the intolerable separation her frame hath wasted away.
The flower hath withered, the scent only remaineth.

5. Such are her lamentations, that I fear she will not live. Love
never alloweth any one to remain master of himself.

6. Bidyapati saith, hear O good woman, keep patience and Murári
will meet thee.

(73.)

1. "At first when our love was new, thy soul wished to throw its
life before it.

2. "Now that that love is daily growing old; thou thinkest thine
own lotus withered, and another more fragrant.

3. "O friend, tell my prayer to Hari. He will not forget the love
of former days.

4. "In the days of my love's caresses, he promised me many things,
but hath not performed as much as I could tell with half my lip."

5. Bidyapati saith, Ráy Sib Sib, and his Queen Lakhimá know this
love.

(74.)

1. O Mádhab, what am I to say of her? The sweet one desireth thy
virtues and loveth thee.

* खंजन a species of wagtail (*Motacilla alba*).

2. Soiled apparel covereth her body, and under her lotus hand her eyes shed tears.

3. A nut brown braid of hair (hath fallen from her brow, and) lieth upon her bosom. It appeareth like a black bee attached to a lotus-bell.

4. One of her comrades gazeth at her heaving form, another fanneth her with a lotus leaf.

5. Some console her by saying "Hari hath come," and when thy name is called to her remembrances she faintly riseth.

6. Bidyapati, the poet singeth, she trieth to make the pangs of her separation known to her companions.

(75.)

1. O friend, to whose graces hath my love succumbed? Now I understand his virtues and his vices.

2. O friend, separated from him, Love maketh my heart to boil. The very moon of night burneth my body.

3. O friend, though the slanderers relate to me hundreds of his faults; still to me no one is like him.

4. O friend, though thou try with many efforts to rub it out, a line engraved on stone cannot be effaced.

5. O friend, though the wicked speak bitterly of him, my heart is not disturbed.

6. O friend, consider that the deer marks on the moon, even though obliterated (for a time) by Ráhu, never leave her face.

7. O friend, even though the sun dry up the water, the lotus doth not desert the mud.

8. O friend, to her who loveth her love, what can even an angry God do.

9 & 10. Bidyapati the poet sang, and Rájá Síh Síh, the beloved of Modabatí Deí, is full of love and understandeth it fully.

(76.)

The messenger tells Rádhá's woes to Krishn.

1. O Mádhab, I saw a damsel separated from her beloved.

2. There is no smile on her lower lip, nor doth she sport with her comrades; day and night she murmureth thy name.

3. She uttereth sweet sounding words from a mouth, which is like an autumn moon (in beauty).

4. I have perceived and seen that the red lotus hath blossomed, and accordingly I am come.

5. The necklace on the heart of the pretty one hath become a burden, nor do her eyes cease shedding tears.
6. All the comrades meet and invite her to sport, and indulge in pleasure, (but) her heart doth not heed them.
7. She hath given up rubbed sandal, and musk and the *kumkum*,* and hath left all other pleasures in thy absence.
8. As a fish without water leapeth in pain, so doth she wake day and night.
9. He heard the words of the messenger and in his soul remembering (his wife), departed immediately.
10. Bidyapati the poet singeth, Rághab Sih, Lord of Modabatí, is the only refuge.

CHAPTER VIII.

REUNION.

(77.)

1. Kṛishṇ cometh and openeth the door of the house in which Rádhá liveth.
2. He lifted the cloth, and saw her lips and face, which appeared like a half moon.
3. "I put small pieces of camphor into the *pán* leaf, and arranged the sweetmeats.
4. "I passed the night sitting, and my pride was broken."
5. "I stayed in Mathurá, why didst thou not send a messenger to me?"
6. "I am one jewel here, and there are many jewels scattered about. And my husband slept there."
7. The Lord of Lakshmí kissed her lotus eyes, and pressed her to his heart with the strength of Kumbh Karāṇ.
8. Bidyapati, meditating on the feet of Hari, singeth the lament of Rádhá and Kṛishṇ.

CHAPTER IX.

MISCELLANEOUS.

(78.)

Prayer addressed to the Ganges.

1. How sweet are the boons I have obtained upon thy bank. As I leave thee mine eyes fill with tears.

* Kumkum is the sealing-wax sphere filled with red powder used at such festivals as the Holi, by the holiday-makers, to throw at each other.

2. With clasped hands I adore thy pure waves. Holy Gangá, may I see thee once again.

3. One fault of mine thou knowest, and wilt pardon. I have touched, O mother, with my feet, thy water.

4. Why need I perform silent prayer, or penance, devotion, or pious meditation. I look upon them as equally ineffectual, for my life hath been blessed by thee.

5. Bidyapati saith, my prayer to thee is this, forget me not in the hour of death.

(79.)

A comical song, in which a wife complains about the tender age of her husband.

1. My husband is a child, and I am a full blown damsel. (In a former life) what penance did I insufficiently perform, that I am as his mother.

3. My friend, I dressed myself in garments of the south ; but when I saw my husband my body became burnt up with disappointment.

5. I took my husband in my lap and went to market, and the market people asked "What is he to you?"

7. "He is not my husband's younger brother, nor is he my little brother. In my former life it was written that he should be my husband.

9. "O wayfarer on the road, you are my brother. Go on a message to my father's house.

11. "Tell my father to purchase a milch cow, that he may give his son-in-law milk to drink, and nourish him.

13. "I have no money, and no milch cow. How am I to bring up his little son-in-law?"

15. Bidyapati says, hear O woman of Braj. Have patience and Murári will meet thee.

(80.)

A song of Intrigue.

1. "O fair one, you are wise and clever ; I am dying of thirst, give me a drink of water."

2. "Who are you, and of what family? Without previous acquaintance, I give no man a seat, or water."

3. "I am a traveller, and a *Rájpút* ; and, separated from my love, I wander over the world."

4. "Come, and be seated, and drink water. Whatever you ask for I will give you.

5. "My father-in-law and brother-in-law are gone to a far country, and my husband has gone to search for them.

6. "My mother-in-law is in the house, but she is blind and cannot see. My child does not understand my speech."

7. Bidyapati says, O wondrous love! according to the length of separation new love is produced.

(81.)

SIVA'S MARRIAGE.

A friend of Umá laments her lot.

1. One who wanders in every house from the beginning of his life. How can he be married?

2. We are going now to make him the bridegroom of Gaurí. How can this be allowed?

3 & 4. Where is his house? Where is the courtyard thereof? Who are his parents? He has no fixed home. Who will take him for a son-in-law?

5 & 6. Who has settled this marriage (with Siva)? None is his relation. The genealogist who fixed this marriage is a contemptible one.

7. He has neither a family nor relations. His dependents are ghosts and demons.

8. Considering this my body burns, who can bear the thorn in my heart?

9 & 10. Bidyapati says, O pretty one, keep this in your mind. He who is destined to be your consort will become your husband.

(82.)

A friend of Umá addresses her mother, on the occasion of Siva's coming to marry her.

1. O mother, such a wilful bridegroom have they brought, the Himálay blushed as he gazed on him.

2. Such a fool is he that he cannot even ride a horse, even a fully equipped one.*

3. He has spread a tiger's skin over a bull, and tied it with a snake for a girth.

4. Patter, patter, goes his tabor, and rattle, rattle go the bones in his body.

5. Gobble, gobble, he gorges himself with Indian hemp, and smack, smack go his cheeks thereat.

* Mr. Fallon translates जंग here by 'pace', but I do not find this meaning of the word current in Mithilá. जंग is elsewhere in Mithilá used to signify equipment.

6. He has painted himself with sandal-wood, and has smeared his whole body with ashes.

7. He has collected a great army of ghosts and goblins, and down from his head flows the Ganges.

8. Bidyapati says, hear Manáin,* it is the god Digambar Bhang.

Next follow a few poems by Harkh Náth, or Harsha Nátha, a living poet. They are Vaishṇava poems in the same style as those of Bidyapati, and are in the modern Maithilī dialect.

॥ अथ हर्षनाथक गीत ॥

जाइति देखलि नब नागरि रे नब कांचन रेहा ।
 त्रिभुवन बिजय मनोरथ रे जनि रचल बिदेहा ॥
 तड़ित बेकत छेअ निअ रुचि रे परगासल कामा ।
 तसु तनु लखि लज्जित छेअ रे पुन २ गत धामा ॥
 लसत कुटिल कच लोचन रे के कह उपमाने ।
 मोन जुगल बनसी लय रे बेधल पचबाने ॥
 ललित कोर मुख पंकज रे क्वि देत बिशेषा ।
 जनि पूरन शारद शशि रे दामिनि परिबेषा ॥
 हर्षनाथ कवि श्रेखर रे मन दय इहो गावे ।
 लक्ष्मीश्वर सिंह रसमय रे नटवर बुभ भावे ॥ १ ॥

तड़ित लता सम सुन्दरि सजनी देखलि अति अभिराम ।
 लोचन जुगल जुड़ाओल सजनी लखि तसु तनु अनुपाम ॥
 बदन मनोरम राजित सजनी लोचन जुगल बिशेष ।
 जनि सरसीरुह बैसल सजनी मधुकर जुगल सुबेष ॥
 चललि रोमाबलि बिषधरि सजनी लोचन खंजन लोभ ।
 नासा गरुड़ देखि जनु सजनी कुच गिरि तट क्वि शोभ ॥
 चरण रबत नब नूपुर सजनो लागत अति अभिराम ।
 जनि सरसिज दल रब कर सजनी मदकल मानसु धाम ॥
 जगत जननि पद सेवक सजनी हर्षनाथ कवि गाव ।
 रसमय लक्ष्मीश्वर सिंह सजनी नट बुभ मनदय भाव ॥ २ ॥

* Mená the mother of Umá.

चललि प्रयन मूह सुन्दरि सजनी नील बसन तनु साजि ।
 कनक लता जनि लुबुधल सजनी अबिरल मधुकर राजि ॥
 खटिक बिन्दु अरु सिन्दुर सजनी बिन्दु बिराजित माल ।
 जनि पंकज दल रवि प्रशि सजनी ऊदित भेल एक काल ॥
 ललित दशन रुचि के कह सजनी अधर नवल दल राज ।
 जनि बन्धुक कुसुम तर सजनी बिकसित कुन्द समाज ॥
 चरण जुगल अनुरंजित सजनी ललित जुगल उर प्रोभ ।
 गज जुग पाखि पसारल सजनी जनि नव प्रल्लव लोभ ॥
 जगत जननि पद सेवक सजनी हर्षनाथ कबि गाव ।
 रसमय लक्ष्मीश्वर सिंह सजनी नृप बुभ मनदय भाव ॥ ३ ॥

उपचित हृदय अनंग राजलि चललि रमनि सखि संग ।
 मन्द मन्द परचार राजलि जनि आलस कुच भार ।
 अलस नयन लखि थोर राजलि जनि मद भरल चकोर ।
 बोल वचन हसि मन्द राजलि अमिय बरिस जनि चंद ।
 सुमरि सुमरि रति रंग राजलि कून कून पुलकित अंग ।
 हर्षनाथ कबि भान राजलि मिथिलापति रस जान ॥ ४ ॥

माधव देखलि अपरुख रामा ।
 देखइत जनम सफल कय मानलि पूरल लोचन कामा ॥
 तड़ित चपल रुचि कठिन कनकमय बल्ली करि अबिधाने ।
 निज कौशल परगासल कंजज तसु तनु करु निरमाने ॥
 मदन धनुख हर नयन दहन तह स्यामल कोसर प्रेषे ।
 हेरि चतुरानन भाग जुगल करि करु तसु भौह विप्रेषे ॥
 मृग अंजन खंजन मद गंजन लोचन सम निज काँती ।
 मानल पंकज तँ जनि कंजज निज पद देल तसु छाती ॥
 अमल कमल मुख हेरि रजनीकर अन्तर प्र्यामल काँती ।
 कनक कुंभ कुच जुगल दंभ लखि बिदलित दाड़िम छाती ॥
 दाड़िम बोज दशन बन्धुकमय दशन बसन निरमाने ।
 नृप लक्ष्मीश्वर सिंह ब्रूभाथि रस हर्षनाथ कबि भाने ॥ ५ ॥

आज देखल एक कामिनि रे नव दामिनि रेहा ।
 नील बसन लखि अवतर रे जनि जलद सन्देहा ।
 विप्रत गिरिप्र नयनानल रे जनि लज्जित चाने ।

तसु मुख हेरि नहि बर जन रे सह निअ अपमाने ।
 अमल कमल दल गंजन रे लखि नयन बिलासे ।
 जनि लज्जित भय खंजन रे कर बिपिन निबासे ।
 जुव जन मानस हाटक रे अनुछन कर चोरी ।
 ते जनि कुच जुग बाळल रे दृढ़ कंचुक जोरी ।
 हर्षनाथ मनदय कह रे नागरि अनुपामा ।
 पुरुष जनम तप देखल रे लोचन अभिरामा ॥ ६ ॥

सखि सखि कौन परि राखब धीरे ।
 देखह देखह सखि पऊ परदेश लखि, देह दह दहिन समीरे ॥
 चान किरन, चंपक दल, चंदन, से सभ दुख दय बीते ।
 परम शिशिर जत देह दहय तत, बिनु पऊ कोअओ न ह्योते ॥
 कुसुमित उपवन नयन दहन सन, अति दह कोकिल गाने ।
 मदन बेदन तन असह सहब कत, कन कन निकसत प्राने ॥
 आतप बिति गेल जलद समय भेल, चौदिस अबिरल मेहा ।
 एहन समय पऊ परदेश थिर रऊ, आजऊँ न आएल गेहा ॥
 धैरज धय रऊ अचिर मिलत पऊ, होएत बिरह अबसाने ।
 नट लक्ष्मीश्वर सिंह बूझयि रस, हर्षनाथ कवि भाने ॥ ७ ॥

सखि सखि करिअ एकर उपचारे ।
 रहत विकल मन दहत सतत तन चान किरन दुरबारे ॥
 कुसुद बन्धु, क्षिरसिन्धु तनूभव, कुन्द कुसुम सम धामे ।
 एहन चान तन दहत सतत कन असित हृदय परिनामे ॥
 बड़वानल जक उदर गोइ धरु किअ जलनिधि नहिँ चाने ।
 कालकूट सम जानि मदन हर किअ न कयल तसु पाने ॥
 राज अशन कर तइओ जिवन धरु शशि बिरहिनि जिव मारे ।
 जे जन कुटिल कठिन दुखदायक से जन होअ दुरबारे ॥
 धैरज धय रऊ अचिर मिलत पऊ होयत सुशीतल चाने ।
 नट लक्ष्मीश्वर सिंह निदेशित हर्षनाथ कवि भाने ॥ ८ ॥

करिअ न हृदय कठोर ।
 अबगुन परिहार परसनि भय धनि पूरिअ अभिमत मोर ॥
 आनन मलिन निहार तोहर धनि घुमय फिरय सभ ठाम ।
 तुअ मुख चान चकोर मोर मन कतऊँ न कर बिसराम ॥

चान किरण, चम्पक दल, चन्दन, कौकिल पंचम गाने ।
 तुअ विगलित मन हेरइत अगुहन लगइछि अनल समाने ॥
 जाचका जन नहिँ करिअ विमुख धनि मन गुनि वुझिअ खेअनि ।
 मधु तेजि मधुकर फिरय कन्दक डर केतकि काँ थिक हानि ॥
 जामिनि बिति गेल भोर समय भेल अबज तेजु धनि मान ।
 नट लक्ष्मीश्वर सिंह बूझथि रस हर्षनाथ कवि भान ॥ ६ ॥

किअ बैललिह मुख फेरि ।
 मुख सँ चीर दूर करि सुन्दरि हरषि हेरिअ एक बेरि ॥
 परिहरि दोष बचन एक भाखिअ न करिअ बदन मलान ।
 अनुगत नागर न काख निरादर करिअ अधर रस दान ॥
 तुअ परिहरि धनि कतज न हन भरि बिलमय मानस भोर ।
 कोटि जतन कर तथिजँ न बदलय कुलिश कठिन चित तोर ॥
 मोर अपराध पड़ल जँ सुन्दरि किअ परितेजिअ हार ।
 आनक दोष आन परितेजिअ के कह रहन बिचार ॥
 जामिनि बिति गेल भोर समय भेल अबज तेजु धनि मान ।
 नट लक्ष्मीश्वर सिंह बूझथि रस हर्षनाथ कवि भान ॥ १० ॥

तुरग, गज, रथ, कनक, मानिक, रतन, सुकता माथ ओ
 पावि नट भट गणक चटपट भेल सकल सनाथ ओ
 सुर गण सहित पुरन्दर करि शुभ डम्बर रे
 देखल यदुकुल सुन्दर आएल अम्बर रे
 बरिस सुरगण कुसुम परसन बुद्धि पुलकित अंग ओ
 देब दुन्दुभि वजत अम्बर छैत मंगल रंग ओ
 नारि छिनाओन दगरिनि कत धन पाओल रे
 हर्षित गोप बधू जन सोहर गाओल रे
 हरषि गार्वाहँ नगर नागरि हरहिँ सुर नर ज्ञान ओ
 सुनत खग मृग रहत निखल कुटत सुनि जन ध्यान ओ
 हर्षनाथ भन मनदय हरि परसन भय रे
 करथु नटपति लक्ष्मीश्वर धन जन उपचय रे
 हर्षनाथ सनाथ करि यदुनाथ त्रिभुवन धाम ओ
 पुरथु मिथिला नगर नावक सफल अभिमत काम ओ ॥ ११ ॥

मन अबधारि उपाय करिअ धनि पड़ल हमर जँ दोष ।
 दृढ़ कय बाजलता लय बान्हिअ करिअ न अतिशय रोष ॥
 कुलिश समान बान करि लोचन अभिनव भौंह कमान ।
 करि समधान अचानक बधिअ करिअ मान अबसान ॥
 कुच जुग कनक महीधर लय धनि करिअ हृदय अभिघात ।
 निश्चित दशन लय अधर बिदारिअ न कल नयन जल पात ॥
 तुअ बिपरीत करब नहिँ कहियो जदि सँशय होअ ताहि ।
 कुच जुग शंकर परस कराविअ बुझ धनि मन अबगाहि ॥
 जामिनि बिति गेल भोर समय भेल अबज तेज धनि मान ।
 नृप लक्ष्मीश्वर सिंह बूझथि रस हर्षनाथ कवि भान ॥ १२ ॥

तड़ित बिनिन्द सुन्दर बेश । गजगामिनि कामिनि परबेश ॥
 अलक कलित आनन अभिराम । जनि घन बलित बिमल हिमधाम ॥
 अधर ललित नाशा अति शोभ । कीर बैसल जनि बिम्बक लोभ ॥
 निरखि जुगल कुच पंकज काँति । चललि रोमाबलि मधुकर पाँति ॥
 अविकल नूपुर किंकिणि राव । मदन विजय जनि सामग गाव ॥
 हर्षनाथ कवि मनदय गाव । नृप लक्ष्मीश्वर सिंह बुझ भाव ॥ १३ ॥

समय बसन्त पिछा परदेश । असह सहव कत बिरह कलेश ॥
 सुमरि सुमरि पऊ न रहय धीर । मदन दहन तह दगध शरीर ॥
 मधुकर गुंजित कुसुमित कुंज । लाग नयन जनि पावक पुंज ॥
 शीतल पंकज चम्पक माल । हृदय दहय जनि बिषधर जाल ॥
 अबख दहन कोकिल कल गान । चान किरण तन अनल समान ॥
 हर्षनाथ कवि मनदय गाव । नृप लक्ष्मीश्वर सिंह बुझ भाव ॥ १४ ॥

कि कहव दुऊक प्रथम अनुराग ।
 प्रथम बिलोकन अबधि दुऊक मन कत अनुकन रस जाग ॥
 मदन बिषम सर दलित दुऊक तन दुऊ मन बसु एक काज ।
 दुऊक मिलित मन रहत सतत कन आँतर भय रज लाज ॥
 मदन दहन कृत बिषम पराभव हृदय धरिअ जनि गोइ ।
 परबश जुबति निरत जन चंचल नयन बेकत तत होइ ॥
 मलय पवन, शशि किरन, नलिनि दल परस दुऊक तन कीन ॥
 असह सहत कत रहत बिकल नित एकओ न अपन अधीन ॥

निअ अभिमत नहिँ कहय एकओ तहि दुज मन कर अभिमान ।
 वट लक्ष्मीश्वर सिंह बूझथि रस हर्षनाथ कबि भान ॥ १५ ॥

सखि २ अनुगत भेल ऋतु राजे ।
 पिक कुल कल अनुरजित नब दल कुसुमित उपवन काजे ॥
 अलि कुल कलित कलित कुसुमाकुल बिलसत बलि अनेके ।
 रहन समय पज ओतहि निचित रज कि कहव तनिक बिबेके ॥
 नपति जुवति पति, पशुप जुवति रति कोन परि कर जदुवाले ।
 गोप सुता कृत रहथि तिमिर नित अतीत भेल से काले ॥
 तेजि गेल जदुपति उचित कयल सखि असित हृदय थिक वा के ।
 कोकिल निज हित अनुदिन परिचित नब दल तेजथि काके ॥
 धैरज धय रज अचिर मिलत पज होयत विरह अवसाने ।
 वट लक्ष्मीश्वर सिंह बूझथि रस हर्षनाथ कबि भाने ॥ १६ ॥

TRANSLATION OF THE SONGS OF HARKH NÁTH.

The messenger describes the charms of Rádhá.

1. I saw a young damsel, slender as a line of gold, upon the way. It was as if the god of love had formed a desire for the conquest of the whole world.

3. The lightning flashed with its own peculiar brilliancy, and displayed its loveliness ; but, when it saw her matchless beauty, it became ashamed, and again and again returned to its own abode.

5. Who can liken what to the loveliness of her curling locks, and of her eyes. They were as if Cupid himself had caught two fish with his hooks.

7. The charming boundary of her lotus face, gave her a peculiar brilliancy. It was like the full autumn moon surrounded by lightning. Harkh Náth the chief of poets, lendeth his heart and singeth this and King Lakshmiśvar Sīh* understandeth its nature.

(2.)

A cowherdess relates to her friend the charms of a lady.

1. I saw a sweet damsel, O friend, radiant as a flash of lightning. My eyes were satisfied as I gazed upon her matchless form.

* The present Mahārājā Bāhādūr of Darbhanga.

3. Her lovely face shone, and still more her two eyes. They were as it were a pair of beauteous bees, resting upon a lotus.

5. From below her navel there came a serpent line of hair as if desiring to devour her bird-like* eyes. But when it saw her nose (standing watch over her face) like *Garur* the enemy of serpents, it stopped like a lovely picture at the foot of the mountain of her bosom.

7. New anklets tinkled on her feet, and sweet they were to hear. It was as it were an intoxicated soul-abiding bee, humming o'er a lotus leaf.

9. Harkh Náth, the worshipper of the feet of the mother of the world sang this, and King Lakshmiśvar Sīh understandeth its nature.

(3.)

One cowherdess relates to another the beauty of Rádhdá.

1. The fair damsel went to her bridal-chamber, attired in a dark blue garment. She appeared brilliant like a golden creeper, desired by many clustering bees.

3. A spot of chalk, and another of vermilion shone over her forehead, like the sun and moon risen at once upon a lotus leaf.

5. Who can tell the charming brilliance of her teeth or the fresh lotus of her lower lip. 'Twas like a meeting of innumerable white *kund†* flowers, beneath a blossom of the red *bandhuk.‡*

7. Her two feet were painted, and o'er them shone a charming pair of thighs; which resembled the trunks of two elephants extended eager for two fresh lotus shoots.

9. Harkh Náth, the worshipper of the feet of the mother of the world sang this, and King Lakshmiśvar Sīh understandeth its nature.

(4.)

The messenger describes the charms of Rádhdá.

(She shone.) (Refrain.)

1. With love filling her heart, the sweet bride went along with her friends.

2. Slowly, slowly she progressed, as if wearied with the weight of her bosom.

3. Her eyes half-closed, she hardly saw clearly, like a *chakor§* full of intoxication.

4. Gently she spake and laughed, as it were the moon raining nectar.

5. When I remember those delights, my whole body thrilleth.

6. The poet Harkh Náth telleth, and the King of Mithilá knoweth its essence.

* The *Khanjan*, *Motacilla alba*, is a bird to which eyes are frequently compared.

† *Jasminum grandiflorum*.

‡ *Pentapetes phœnicea*.

§ The Greek Partridge, *Perdix rufa*.

(5.)

The messenger relates the charms of Rádhá to Krishṇ.

1. O Mádhab, I saw a matchless beauty. When I saw her I knew that my birth had obtained its fruit, and that the desires of my eyes were fulfilled.

3. I forbid the lightning (to compare itself to her), for it is fickle in its brilliancy, and the golden creeper, for it is hard. When he formed her body, Brahmá at length exhibited his full skill.

5. When Love's bow was burned by the eye of S'iva, and only a filament of ashes remained, Brahmá searched for them, and divided them into two, and out of them he formed her eyebrows.

7. Her eyes, equal in brilliancy, destroy the pride of the *Khanjan*,* and of the dark eye† of the deer. Brahmá‡ loved the lotus, and laid his foot upon her bosom, (and took up his abode there).

9. When it saw her spotless lotus face, the brilliancy of the nightly moon became dimmed: and when it gazed upon the pride of her two golden orbs, the pomegranate broke its heart.

11. Brahmá formed her teeth of pomegranate seeds, and (her lower lip), which concealed them, of the *bandhuk*§ flower. King Lakshmiśvar Sīh understandeth her charms, and Harkh Náth singeth them.

(6.)

The Poet describes the beauty of a lady.

1. To-day I saw a fair one; and lo, when it beheld her dark garments so like dark clouds, a sudden flash of lightning played around her.

3. The moon though shining amid the fire of S'iva's eye became ashamed, when gazing on her face. For a great man cannot bear to be disgraced.

5. When the *Khanjan* saw the play of her eyes, which put to shame the leaf of the spotless lotus, it became ashamed itself, and took up its abode in the forest.||

7. She knoweth that young lovers would continually steal the gold above her heart, and so she hath tightly bound her twin bosom 'neath a bodice.

9. Harkh Náth declareth with all his heart that the lady is matchless. "When I saw her beauteous eyes, I knew I had done so as the result of penances performed in former births."

* The *Khanjan* Motacilla Alba, is a bird to which eyes are frequently compared.

† Lit. collyrium.

‡ Brahmá is said to have been born in a lotus.

§ Pentapetes phœnicea.

|| The poet fancifully attributes the wildness of the *khanjan* to jealousy caused by the play of her eyes.

(7.)

Rádhá laments her separation from Kṛishṇ, and charges the seasons with adding to her pangs.

1. Friend, friend, how can I keep my patience? See, see, how the southern wind hath watched till my Lord had gone to a far country, and now consumeth my body.

3. The rays of the moon, the leaf of the *champak*,* and sandal, have given me sorrow, and passed away. Even the winter consumeth my body entirely; no one is friendly to one whose husband is away.

5. A flowery grove consumeth mine eyes, and the voice of the cuckoo mine ears; How can I bear the unbearable pangs of love;—Every instant my life departeth from me.

7. The hot season hath passed, and the rains have begun. On all sides the clouds are piled: at such a time as this my lord remaineth steadfastly in a foreign country, and to-day hath not returned to his home.

9. Be firm. Before long thou wilt meet thy lord, and the (sun of) thy separation will set. Harkh Náth the poet singeth, and king Lakshmíśvar Śih understandeth the meaning.

(8.)

Rádhá laments her separation from her beloved to her friend, and accuses the moon of aggravating her pangs.

1. O friend, O friend, help me against them, else my soul will be distracted, and my body continually burned; for the moon-beams are irresistible.

3. The moon is beloved of the water-lily, and was born in the milky ocean; it and the (pure-white) jasmine flower have the same effect. But still it continually consumeth my body and of a truth I find that its heart is black.

5. Why did not the ocean conceal it in its bosom, as he doth fire† in his heart. Why did not the god of love drink him off, as Śiva swallowed the deadly *kálkút*.‡

7. Even though Ráhu, the demon of eclipse, swallow him, he still surviveth and woundeth the heart of her who is far from her Lord; behold, the ill-natured, cruel, pain-giving one, is he who is irresistible.

9. Be firm. Before long thou wilt meet thy lord and the moon will be sweetly cool. Harkh Náth the poet singeth what hath been revealed unto King Lakshmíśvar Śih.

* *Michelia champaca*.

† Allusion to sub-marine fire.

‡ A deadly poison swallowed by Śiva at the churning of the Ocean.

(9.)

Krishn entreats Rádhá to relent.

1. Let not thy heart be hard. Forgive my faults; be pleased with me, O lady, and fulfil my heart's desires.

3. When I beheld thy face mournful, lady, I wandered restlessly o'er the world. Thy face is like the moon, and my heart like the *chakor*,* which findeth not surcease of woe therein.

5. As I searched for thee, my heart melted; for even the moon-beams, the *champak*† leaf, sandal, and the music of the cuckoo in the fifth scale, were as fire unto me.

7. O wise one, think well and turn not aside thy face from a suppliant. If the honey-loving bee desert the honey and turn back in fear of thorns, the loss is that of the *ketki*‡ flower.

9. The night is passed and dawn hath come. Even now, lady, give up thy pride. King Lakshmiśvar Sīh understandeth her charms, and Harkh Náth singeth them.

(10.)

Krishn entreats Rádhá to relent.

1. Why sittest thou with averted face? Put aside from it thy veil, my pretty one, and with pleased heart cast one glance upon me.

3. Put aside my faults, and utter but one word. Let not thy face be melancholy. Scorn not thy devoted love, but bestow upon him the nectar of thy lip.

5. Without thee, lady, my heart is never for a moment at rest; yet in spite of ten thousand endeavours, thy heart, hard as adamant, doth not change.

7. If the fault is mine, pretty one, why hast thou put aside thy necklace? Who would decide that one should suffer for another's fault?

9. The night is past and dawn hath come. Even now, lady, give up thy pride. King Lakshmiśvar Sīh understandeth her charms, and Harkh Náth singeth them.

(11.)

Congratulations sung on the birth of Krishn.

1. The dancers, warriors, and astrologers, all at once obtained their desires in the shape of horses, elephants, chariots, gold, rubies, jewels, and pearls upon their heads.

* The Greek Partridge, *Perdix rufa*, said to be enamoured of the moon, to subsist upon moonbeams, and to eat fire at the full moon.

† *Michelia Champaca*, a tree bearing a fragrant yellow flower.

‡ *Pandanus Odoratissimus*.

3. Indra with the gods appeared in the atmosphere with glorious pomp, and saw the Loveliness of the house of Jadu.

5. The gods, pleased at heart, and their limbs thrilling with joy, rained flowers, and in the sky played propitious melodies upon the drum.

7. Great was the wealth given to the midwife who cut the navel cord : and the wives of the cowherds in their joy sang the *sohar*.*

9. In joy the fair ones of the city sang, and captivated the minds of gods and men ; when birds and beasts heard them they became motionless, and even saints desisted from their contemplation.

11 & 12. Harkh Náth saith with all his heart, May Hari be propitious, and bless king Lakshmiśvar Sīh with increase of wealth and subjects.

13. May Jadu Náth, the refuge of the three worlds, satisfy Harkh Náth's request, and fulfil the heart's desires of the Lord of Mithilá.

(12.)

Krishn implores Rádhá to relent.

1. Show not exceeding anger, love ; but think, and find some means (of forgiving me). If I am guilty, bind me tightly with the creeper of thine arms.

3. Let (the sun of) thy pride set, and drawing the bow of thy fair young brows, strike me suddenly with the adamantine arrows of thy eyes.

5. Take the golden mountains of thy bosom, and cast them on my heart and crush it : with sharp teeth rend my lower lip, nor shed a tear drop (in pity) as thou doest it.

7. Ne'er will I disregard thy words, my love ; and if thou doubt this, cause me to place my hand upon the Siva image of thy bosom (that I may swear thereby).

9. The night is passed and dawn hath come. Even now, lady, give up thy pride—King Lakshmiśvar Sīh understandeth her charms, and Harkh Náth singeth them.

(13.)

The messenger describes the charms of Rádhá.

1. A lovely brightness putteth the lightning to shame, as the damsel moving stately as an elephant, entereth.

2. Her charming countenance is adorned by curls, as the moon, the spotless abode of snow, is surrounded by clouds.

3. Her lower lip is playful, and her nose of exceeding beauty ; resembling a parrot sitting over and desiring a red *bimba* fruit.

4. When it saw the glory of the lotus of her twin bosom, a line of hair sprang up towards her navel, like a line of bees.

* A congratulatory ode at birth, such as the present song.

5. Continually her ankles tinkle, like Sáma Vaidik priests singing the victory of love.

6. Harkh Náth the poet singeth with all his heart, and king Lakshmiśvar Sīh understandeth the meaning.

(14.)

Rādhā laments her separation from Kṛishṇ.

1. The time is spring, and my love is in a far country. How much intolerable agony of separation must I bear.

2. When I bring my Lord to remembrance, I cannot contain myself; for my body is consumed by love's fire.

3. The flowery grove humming with its bees, seemeth to my eyes like a heap of fire.

4. A cool garland of lotus and the *champak** flower consumeth my heart, like a mass of poisonous serpents.

5. The soft, low song of the cuckoo burneth my ear; even the beams of the moon are like fire to my frame.

6. Harkh Náth the poet singeth with all his heart, and king Lakshmiśvar Sīh understandeth the meaning.

(15.)

The first love of Kṛishṇ and Rādhā described.

1. Can I tell their first loves.

2. Until they gazed on each other for the first time, how many varied pleasures continually awoke in the heart of each;

3. But when once the cruel arrow of love had pierced their bodies, but one desire dwelt in both their hearts.

4. When their hearts are united, they will remain so for ever; now only shame separateth them.

5. Conceal not in your hearts the cruel defeat sustained through the fire of love.

6. For the trembling eyes of both declare that the damsel is no longer mistress of herself, and that the youth is devoted to but one object.

7. Both their bodies are wasting away under the touch of the breeze of Malaya, the beams of the moon, and the lotus leaf.

8. How long will they bear the unbearable? will they remain thus agitated for ever? neither is master of himself.

9. Neither telleth the other his desires, for the hearts of both are proud.

10. Harkh Náth the poet singeth, and King Lakshmiśvar Sīh understandeth the meaning.

* *Michelia champaca*.

(16.)

Rukmini, wife of Kṛishṇ laments his absence in the spring time amid the cowherdesses.

1. O friend, O friend, the king of seasons hath arrived.
 2. The groves are adorned with the soft low song of the cuckoo and blooming with fresh lotuses.
 3. Many are the brilliant creepers with their wanton flowers made tuneful by the swarms of bees.
 4. At such a moment my lord remaineth far away careless (of love). What can I say for his wisdom?
 5. How can Jadubál (Kṛishṇ), lord as he is of the daughter of a king, sport with the damsels of the cowherds.
 6. Is that darkness in which he was enveloped by the daughters of the cowherds everlasting? Surely those days are passed.
 7. Jadupati (Kṛishṇ) hath deserted me, and hath done what might have been expected of him, for (as his complexion is dark) so must his heart be.
 8. The (dark) cuckoo deserteth its own dear ones, and the (dark) crow deserteth the young leaf, even though it has known it long.
 9. Be firm. Before long thou wilt meet thy lord, and the (sun of) thy separation will set.
 10. Harkh Náth the poet singeth and King Lakshmíśvar Síh understandeth the meaning.
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PREFATORY NOTE.



This Vocabulary does not pretend to be a complete dictionary. It contains, I believe, every word and form occurring in the Chrestomathy, and, besides a large number of words collected by me in the country and in Court and not hitherto found in dictionaries, a great many indigenous proverbs. It may claim to be entirely original, and in no way a compilation, not a single meaning having been taken from any dictionary, other than the mouths of the people themselves. At the same time it must be admitted that it is for this very reason liable to many errors, from which a mere compilation would be free. Consideration is asked for such as exist.

Nouns are given in their Nominative form, and Verbs in their Root form. Under the latter will be found many colloquial, poetical, and archaic forms not given in the grammar.

अ

अंश, a share, portion.

अकरार, (اقرار) a written bond or agreement.

अकल्याण, *adj.* unlucky.

अकसक, *adj.* gorged so that one can not rise from his seat.

अकाल, a famine.

अकालौ, *adj.* belonging to, or connected with, a famine.

अकामिक, *adj.* and *adv.* without cause or reason.

अकाश, the sky.

अकिल, (عقل) wisdom, knowledge.

अकुली, (*fem.* अकुलिनि), *adj.* of no, or bad family; *prov.* अकुलिनि बिआही, कुलक उपहास, if you

marry a woman of bad family, discredit will fall on your own.

अखबार, (اخبار) *plu.* newspapers.

अगडाही, a forest conflagration.

अगरेज, *adj.* English.

अग, *adv.* before.

अगुआ, *v. n.* to go ahead, or in front.

अगुआएव, the act of going in front.

अगुता, *v. n.* to be sick, pained, afflicted.

अगताएव, sickness, pain, affliction.

अगोर, *v. a.* to watch, to guard.

अगोरव, the act of watching, or guarding.

अग्नि, fire.

अघाव, *v. a.* to satiate, disgust.

अंकस, the bosom, lap; अंकस भर,

to fill one's lap, to take a person in one's lap. 2. the whole body. (Vid. XXIII, 6).

अंजुर, a sprout, a shoot. Hence (*vulgarly*) fate, (*Sal.* XV).

अंग, the body: a limb, a member.

अंगन, अंगना, the court-yard of a house.

अंगुरिआ, a finger.

अंगैटी, a yawn. अंगैटी कर, to yawn.

अंगोछा, a man's body-cloth = गसछा.

अंगोर, charcoal, coal.

अचंभा, *adj.* wonderful, astonishing.

अचरा, (*Instr.*, amongst women, अचरहिँ), the body-cloth which covers a woman's bosom, which a woman is not supposed to uncover in the presence of any man, until her marriage.

अचल, *adj.* firm, immoveable.

अचला = अचरा.

अचानक, *adv.* suddenly.

अचिर, *adv.* soon.

अच्छन, whole grain, *presented at religious ceremonies, such as a marriage; prov.* दुड़बक वर केँ कुरथौ अछन, a foolish bridegroom gets only vetch for his *achehhat*.

अच्छर, a letter of the alphabet.

अह, *verb substantive*, to be. See *Grammar*.

अहदत, *irregular for* अहैत, *pres part.* of अह, being. Vid. III, 4.

अहप, *irregular for* अहि, he is. Vid. XLV, 1.

अहि, see अह.

अहैत, (*fem.* अहैति), *pres. part.* of अह, to be.

अहोर, *v. a.* to snatch.

अहोरव, the act of snatching.

अहौना, a bed.

अजब, (अजब) *adj.* wonderful.

अजस, infamy.

अजेआ, a he-goat. In Vid. XVIII, 5, "a he-goat's son" means "a he-goat." He-goats are sacrificed to *Debt*, who is hence considered their enemy.

अंचल, a veil, a woman's body-cloth, = अचरा

अट, *v. n.* to roam: to be hindered, stopped.

अटव, roaming: hindrance.

अटक, *v. n.* to cease, remain, stay in a place. अटकि रह, to abide anywhere.

अटकव, the act of staying.

अटकाव, *v. a.* to stop, prevent, hinder.

अटकाव, the act of stopping.

अटकाओ, the act of stopping.

अठाइस, twenty-eight. In Vid. LIX.

2, the word means the twenty-eighth consonant, *viz.* ल. See प्रथम.

अठारह, eighteen. In Vid. LIX. 3, the word means the eighteenth consonant, *viz.* द. See पचौस.

अठौगर, a bracelet made of flour pounded by eight men (including the bridegroom) wrapped up in mango leaves, and worn by him; *prov.* वर कन्या केँ भेट नहिँ अठौगर लै सारी, the bridegroom has not yet met the bride, and yet they are fighting about the *athaugar*, (of a causeless fight).

अड़ाव, *v. a.*, to restrain, hold back.

अड़ाव, the act of restraining.

अङ्घ्रिगत, the act of seeing a guest off.

अङ्गी, a pool in gambling : a rendezvous where men or carts meet.

अङ्गुर, the jujube tree ; a very mean-looking shrub. *Prov.* जैसर गाछ नहिं वृक्ष, तैसर अङ्गुर सदा पुरख, where there are no other trees, the jujube is thought a lot of.

अङ्गुतिआ, a commission agent, a broker.

अङ्गिया, a brazen vessel containing 2½ sers.

अंडा, an egg.

अति, *adv.* very, exceedingly.

अतिशय, *adj.* & *adv.* very much, exceedingly.

अत्यंत = अतिशय.

अथ, *adv.* here, (in titles) here beginneth.

अथल, a jingling word of no meaning, used with पथल, *q. v.*

अथाह, illimitable, unfathomable.

अदंक, surprise, अदंकिहिं, *old Maithili* for अदंक सै, surprisingly ; to a person's astonishment.

अदालत, (ادلۃ) a civil court.

अदिति, the mother of the gods, *who are hence* (*Vid.* XVI. 5.) *called her sons.* See तनय.

अदना, (دنا) *adj.* low, mean.

अद्वुद, *adj.* wonderful, extraordinary.

अद्दा, अद्धि, *adj.* half = आध, *q. v.*

अधर, the lower lip. अधरऊँ, *old Maithili* for अधर सँ ; also *emphatic* for अधर, even a lip.

अधलाह, (*fem.* अधलाहि), *adj.* bad :

the usual word in Maithili in contradiction to नीक, good.

अधस्वास, breathing downwards ; hence breathing in, *as opposed to* उर्ध्वस्वास, *q. v.* breathing out.

अधिक, great, much. *With abl.*, more than.

अधीन, *adj.* obedient.

अध्याय, a part of a book, a chapter.

अनुरताद, *adv.* early in the morning.

अनंभ, the god of Love, Kāmadev.

अनचिन्ह, *adj.* unrecognized, unacquainted, unknown, strange.

अनतऊँ, *adv.* to another place.

अनदेशिया, *adj.* belonging to another or foreign country. A stranger.

अनंदा, joy, rejoicing. अनंदा कर, to rejoice.

अनय, injustice ; infamy.

अनवाह, a tender of plough-cattle, when they are not in the plough, but are waiting their turn to be yoked.

अनशोचान, displeasure, disgust.

अना, an anna.

अनादत, *adv.* unwillingly.

अनाज, grain, food.

अनादर, disgrace, disrespect. अनादर कर, to defeat.

अनार, a pomegranate.

अनुखन, every moment, continually.

अनुगत, a follower : entreaties (*Vid.* XXX. 1) : one who has arrived.

अनुचित, improper, unbecoming.

अनुहन = अनुखन, *q. v.*

अनुज, a younger brother. *In Vid.*

LX. 4. वसंत, "spring," means the time when flowers (कुसुम) appear.

कुसुम also means "a woman's courses," and hence वसंत means the three days during which a woman is ceremonially impure. The younger brother of वसंत is therefore the fourth day when she may admit her husband.

अनुताप, repentance.

अनुतापक, a cause of sorrow or repentance.

अनुदिन, adv. daily, always.

अनुनय, anger.

अनुबंध, devotion, service, devoted attendance.

अनुपाम, adj. matchless.

अनुभव, v. a. to consider, note, think upon.

अनुमन, adj. (fem. अनुमनि) melancholy.

अनुमान, v. n. to consider, to come to a conclusion.

अनुमानव, the act of considering.

अनुरजित, adj. coloured, adorned.

अनुराग, love, affection. In Vid.

LXXIII, 1. अनुरागे for the sake of metre.

अनुरागल, adj. coloured, smeared with colour, besmeared with.

अनुरोध, compliance with a request.

अनुरोध, adj. (fem. अनुरोधि) compliant, acting in conformity with requests.

अनुसर = अवसर, an opportunity.

In Vid. XXIX, 2. अनुसर = अनुसर नै, and means, at an opportunity, and hence, seizing the first opportunity.

अनूकाल = अंतकाल, q. v.

अनूप, adj. unequalled : Hence superior to. In Vid. XVI, 4. अनूपे for sake of metre.

अनेक, adj. many, innumerable.

अंत, (Vid. XXXIX, 2, and XXVIII, 4, अंते for sake of metre). End, conclusion, termination. Hence, the innermost part, or bottom of any thing: the time of death. Vid. XXVIII, 4, जिउ भेल अंत, my life came to an end.

अंतकाल, the time of death.

अंतए, or अंतय, adv. in another place, elsewhere.

अंतर, an intervening space, distance. Hence adverbially चारि कोस अंतर, at a distance of four kos.

अंदरात, (اندرات), the inner rooms of a house; where the women reside.

अंदेश, (انديشه) solicitude, apprehension.

अंधकार, darkness.

अंधार, adj. dark. (In Vid. 1, 3. अंधारे, for the sake of metre).

अन्न, grain, corn, food.

अन्याद, adj. (fem. same as masculine) not capable of discrimination, giddy (of a woman's conduct). Lit. unjust.

अन्हरा, adj. blind, deprived of sight.

अन्हरिआ, adj. dark, see राति.

अन्हरौन्ह, adj. darkish.

अन्हार, adj. (fem. अन्हारि, which in Vid. XXI, 6, is altered to अन्हारौ for the sake of metre), dark. Also substantive, darkness.

अन्हैर, continued bad fortune: hence injustice.

अपकीर्ति, disgrace, infamy.

अपजस, disgrace, infamy.

अपन, or अपने, for अप्यन *genitive of*
अपनि self. One's own. अपन इच्छा,
or अपन मन, wilfulness.

अपनऊँ, *old Maithili*, or *emphatic*, for
अपना सँ, *abl. sing.* of अपनि, self.

अपना = अप्यन, *gen.* of अपनि.

अपनि, *reflexive pronoun*, self. *See*
Grammar.

अपमान, shame, disgrace. *In Vid.*

VI, 6, अपमाने, *for the sake of*
metre.

अपराध, fault, crime, sin. *In Vid.*

LII, 1, अपराधे *for the sake of*
metre.

अपरूप, or अपुरुष, *adj.* (अपूर्व), un-
surpassed, matchless, wonderful,
costly.

अप्यन, *see* अपन.

अप्रिय, *adj.* unpleasant, painful.

अब, *adv.* now.

अवगाह, (1) *adj.* certain, concerning
which there is no doubt.

अवगाह, (2) *v. n.* to take for certain,
to believe to be true. *Vid.* LXXXI,
9, & II, 4, अवगाह and अवगाहे
for अवगाहि.

अवगाह, (3) *v. a.* to plunge into,
to bathe in. *Vid.* XXIX, 2,
अवगाहौ *for* अवगाहि *for the sake*
of metre.

अवगाहव, (1) the act of taking for
certain.

अवगाहव, (2) the act of plunging
into.

अवगुन, a bad quality, defect, vice.

अवतंस, an ear-ring, an ornament.

अवतर, *v. n.* to become incarnate, to
take visible form.

अवतरव, the act of becoming in-
carnate.

अवतार, an incarnation of deity.

अवध, a period. *Hence*, a limited or
fixed time : a promise, stipulation.

अवधान, (1) care, caution, attention.

अवधान, (2) (अवधारण), the act of
settling or determining.

अवधार, *v. a.* to settle, determine.

Indeclinable Participle (अवधारि,
but Vid. XVII, 7, अवधारौ *for sake*
of metre) *is used adverbially to*
mean, correctly, accurately, truly.

अवधारव, the act of settling, or de-
termining.

अवधि = अवध, *q. v.*

अवलंब, *v. n.* to hold fast, to take
refuge. *Lit.* to hang down.

अवलंब, the act of holding fast, or
taking refuge in.

अवला, a girl, a damsel, a woman.

अवसर, time, opportunity, proper
season. नेहि अवसर, then.

अवशेष, अवशेष, (1) end. *Usually*
adverbially, finally, at last.

अवशेष, (2) (अभिषेक), the act of
bathing. *Vid.* XXXIX, 5, अवशेषे
for the sake of metre.

अवश्य, *adv.* certainly.

अवसान, end, termination : the set-
ting of a heavenly body.

अविकल, *adv.* continually, incessantly.

अविधान कर, to forbid.

अविरल, *adj.* & *adv.* continual(ly).
uninterrupted(ly) : crowded, in
clusters.

अविशेष, *adv.* without making any distinction, at random. *Vid* XXIX, 5, अविशेषे *for the sake of metre.*

अवेकत, *adj.* invisible.

अवोध, *adj.* witless, foolish.

अभट, a coward. *Also adj.* Random, confused, unintelligible, (*as English is to a native who does not understand it*).

अभरण, ornaments, jewelry, fine apparel.

अभागल, (*fem.* अभागलि), *adj.* unfortunate, unhappy.

अभिघात, the act of casting, or throwing.

अभिनव, young, new, fresh.

अभिप्राय, intention, meaning.

अभिसत, (1) desire, wish.

अभिसत, (2) desired, longed for.

अभिराम, *adj.* beautiful, pleasing. *Vid.* XVI, 2, अभिरामा, *for sake of metre.*

अभिलास, desire, longing. *v. a.* to desire.

अभिसार, an assignation, caresses, dalliance, sexual pleasure. *Vid.* XXXVI, 1, अभिसारा *for metre.*

अभेला, *adj.* careless, heedless; *Prov.*

अभेला बिआह, कनपट्टी सेनर, *see* हड़बड़ी.

अमरख, *adj.* foolish, silly.

अमल, *adj.* clean, spotless.

अमला, (املا) court officials.

अमहास, *adj.* warm, tepid.

अमा, अमाँ, a mother.

अमिष, ambrosia.

अमृआ, a mango (fruit or tree).

अमोट, mango conserve.

अंबर, God.

अयना, (آینه), a mirror.

अयलऊँ, *for* ऐलऊँ, *past tense of आ,* *q. v.*

अरतल, refuge, shelter, protection.

अरबिंद, a lotus.

अराचौ, large cardamums.

अरण, *adj.* red, tawny: the dawn: vermilion. भाल अरण उमि गेल (Vid. XXXIV, 6,) vermilion (compared to the dawn) rose on her forehead, *i. e.*, her forehead became smeared with vermilion. *The vermilion patch on a woman's forehead, called टिकुली, is surrounded by a ring of small silver stars called बेनी.*

अरि, an enemy. *The enemy of Indra was the Himālaya, see सुरपति. The enemy of Rābaṇ was Rām, see रावण. The enemy of he-goats is Debi, see अजेआ.*

अरोध, *v. a.* to pray to, entreat.

अर्घ, an oblation.

अर्थ, meaning: wealth.

अलगाव, *v. a.* to lift up, raise.

अलप, speech, talk.

अलसाव, *v. n.* to be wearied.

अलसाएब, the condition of being weary, weariness.

अलि, a bee; *hence metaphorically, a lady.*

अल्हा, one of two famous brothers, अल्हा and रुदल, whose exploits are sung by *Nats*.

अवत, अवैत, *see आ.*

असवै, pride, fine airs.

असंख, *adj.* innumerable.

असन, food. The food of Agasti (*see* कुंभ तनय) was the sea, and the children of the sea are pearl oysters. (*See* तनय.)

असनान, असननसा, bathing. *Vid.* I, 1, असनाने *for metre.*

असपर्श, touch, the act of touching.

असससान, a burial-ground.

असमान, (أسمان), the sky.

असरफ़ी, a gold coin. *Prov.* असरफ़ी कूट, कोइला पर कपा, his gold mohars are not taken care of, and his charcoal is sealed up; penny wise and pound foolish.

असरस, Aśleshā. The ninth *nakshatra*, or lunar mansion of the rainy season.

असल, (اصل) असलाह, (*fem.* असलाहि), *adj.* true, real.

असह, intolerable, unbearable.

असावरि, name of a goddess, who was the special object of adoration to Chuhar Māl, and Salhes.

असित, *adj.* dark: the dark half of the lunar month.

असौस, the act of benediction, or blessing.

असुजन, (असजन), one who is not a near relation. In *Vid.* LXXXI, 5, means an असुजन पत्र, *i. e.*, a certificate given by a *Panjiyār* or hereditary genealogist, that there is no near relationship between a pair who are to be married.

असूल, (وصول) *adj.* realized (*of* money &c.).

असोक, an Asok tree (*Jonesia asoka*).

अस्तुति, praise.

अस्तरा, (استرا), a razor.

अस्नान, bathing, a bath.

अस्पर्श, touching, the act of touching.

अस्मिति, memory, remembrance.

अहनिश, *adv.* day and night; continually.

अहलाद, joy.

अहँ, अहँ, *respectful pro.* you. *See* Grammar.

अहिद्रा, the goddess of sleep.

अहि, 3rd *sing. pres.* of the defective verb अह, to be, used only in this form.

अहे, *interj.* ah.

अहोनिश, अहोनिश, = अहनिश, *q. v.*

आ

आ, *v. n.* This verb being of common occurrence in Maithili is very irregular. There are besides many ways of spelling the different forms. The following are selected specimens of the various forms more commonly used. *Inf.* आएव: *Pres. Part.* आवैत: 3rd *simple Pres.* आव, आए, आवे, आवय, आव-थि: 2nd *Imperat.* आवह: 1st *Fut.* आएव: 2nd *Fut.* ऐवह: 3rd *Fut.* आओत, आवत, आताह: 1st. *Past.* अयलुऊँ, ऐलुऊँ, the latter being considered the more correct form. 3rd *Part.* आयल, आएल, the latter being considered the more correct form: *fem.* आइलि: *hon. masc.* ऐलाह, *Irregular fem.* ऐलौ: *Indeclinable part.* आवि, & आय. *Past. Part.* आएल, *fem.* आइलि. To come, to arrive: *Prov.* ऐवह, त जेवह कहाँ,

if you come, how will you go?
i. e., if you enter a trap you will
be caught; *cf. Lat.* Vestigia nulla
retrosum.

आइ, *adv.* to-day.

आइ माइ, near relations, mothers and
the like.

आइलि, *see* आ.

आइल, *see* आ.

आइव, (1) *see* आ.

आइव, (2) the act of coming.

आओत, *see* आ.

आओन, the act of coming, arrival.

आओर, *conj.* and.

आँकुर, a seedling, a shoot.

आँकुस, a hooked spike for guiding
an elephant.

आँखि, an eye; *hence* vision, sight.

आँग, a limb; the body generally.

In Vid. XXVII, 2, आँगे *emphatic*,
even a limb.

आँगन, the inner court-yard of a
house.

आँगो, a woman's jacket.

आँगुर, a finger.

आँचर, a woman's body-cloth =
अचरा *q. v.*

आँटा, wheaten flour.

आँटो, a bundle of grain divided at
the end of a day's work between
the reaper and his master: *Prov.*
of an over-paid man, कोडि कटनि-
हारकेँ सुंगर सन आँटो, a lazy
reaper has an *ā'ti* as thick as a
pestle.

आँड, a testicle.

आँतर, (1) *adv.* within.

आँतर, (2) a sub-division of a field

for the purpose of ploughing:
the land contained within a plough
circuit: distance between two
objects.

आँति, a kind of scurvy.

आक, (अक) the sun.

आकप, an embrace.

आकार, form, appearance, shape.

आकाश, the sky.

आकुल, *adj.* confused, agitated, dis-
tressed; *hence (of speech)* broken,
(*of a lover*) passionate.

आखर, a letter of the alphabet.

आखिर, (آخر) *adv.* at last, finally.

आग, *Hindī form of* आगि, *q. v.*

आगन = आँगन, *q. v.*

आगस, approach.

आगर, (*fem.* आगरि), *adj.* wise, cle-
ver, intelligent.

आग, *adv.* before, at first: used with
little or no meaning at the com-
mencement of the subject-matter
of a letter or document; *in such*
case it may be translated more-
over.

आगि, fire. आगि लगाव, to set on fire,
to burn. आगि ताप, to sit over a
fire; आगि तपैत रही, I was sitting
over the fire.

आग, *adv. & prep.* before.

आगु पाहु, *compound adv.* before and
behind: in single file.

आगू = आगु, *q. v.* as in the saying,
दखिन कन्या कन्या कुमारी, आगू थल
थल पौकू भारी; the pretty lasses
of South Tirhut, are pendent in
front, and heavy behind.

आगे (1) = आगु, *q. v.*

आगे (2) *interj.* = गे, *q. v.*

आचर, = आँचर, *q. v.*

आखी, *interj.* fie!

आज, *adv.* to-day, now.

आज, *adv.* to-day, now. *Declined*,—

आजुक राँन, last night, (*lit.*) the night of to-day.

आजुइ, *adv.* till to-day.

आजे, = आज, *q. v.*

आज्ञा, an order, a command.

आठ, *num.* eight. आठस, the eighth.

आड़, a boundary between two fields,

(*Bangālī* आड़ल), = डराँड़, *q. v.*

the more usual form is आरि, *q. v.*

आड़ंबर, majesty, splendour.

आड़, = आड़, *q. v.*

आदत, brokerage, commission.

आण, = आँड़, *q. v.*

आनप, heat, the hot season.

आनस, one's self.

आदमी, (आदमी), a man: a human being of either sex.

आदर, respect, reverence paid to any one.

आदि, the beginning of any thing; at the end of a compound, beginning with; hence et-cetera.

आध, आधा, *adj.* half. आधा आधा, आधा आधी, आधेँ आधि, or आधा आधि half-and-half.

आधि, (1) आधी, = आध, *q. v.*

आधि, (2) *adj.* more, excessive.

आधे, आधा = आध. *In Vid. XVII, 4*, विधि मुख आधे refers to the four faces of *Brahmā*. Half of this number is two.

आन, (1) *pro.* other, another, someone or something else, anything

else. आन आन, one

another. आनक आन someone or something else. This word is frequently written आने for the sake of metre.

आन (2) *v. a.* to bring, to offer.

आनदेस, *adj.* belonging to another country, foreign.

आनन, face, countenance.

आनंद, rejoicing, joy; the pleasures of love.

आनद, the act of bringing or offering.

आनि, (1) *Indecl. Part. of* आन (2), *q. v.*

आनि, (2) pride, self-respect, ambition.

आनू, 2nd Imperat. of आन (2) *q. v.*

आने, *see* आन, (2).

आन्हर, *adj.* (*fem.* आन्हरि), blind, sightless; *Prov.* आन्हर कुकुर बसात भूखे, a blind dog barks at the wind.

आप, (1) *v. a.* to place, put, lay, deposit. *In Vid. XXXVII, 1*, *Indecl. Part.* आवी instead of आपि, for the sake of metre.

आप, (2) आप, आपे, *Ref. Pron.* self.

Prov. आपि कूटे आपे खाए, घर मेहर नहिँ आंगन मार, जैसे चरर मैं लोटे गदहा, आगा नाच न पौछा पगहा: himself he grinds his corn, alone he eats, in his house there is no wife nor in his court-yard a mother: like an ass who wallows on barren land, he has neither nose-ring in front, nor hobble behind; said of a man who is disowned by his people, or who has no friends. Cf. नाच.

आब, *adv.* now, at this time.

आम, a mango, (fruit, or tree). *More usually अनुआ.* आम *is Hindi.*

आमिल, acidity. *Especially*, dried chips of the mango fruit, used as a conserve. It is of two kinds, दड़िनी and खोइआ. The first is made from small immature mangos (टिकुला), and the second from large mangos.

आय, आयल, *see* आ.

आय तुलाइलि, *see* तुलाव.

आर, enmity.

आरत, आरति, (*fem.* आरति) *adj.* grieved, pained, anxious, aggrieved, (*of a lover*) eagerly desirous.

आरदरा, Ardrá, the sixth *nakshatra*, or lunar mansion of the rainy season.

आरि, आरी, the boundary line of a field. *Cattle are sometimes grazed on these lines, and trespass thence into the fields themselves, which gives rise to many disputes; hence the proverb, आरी जाइ त कपार लाटी, बीच बंगा चरवाही, if you go on an úri, have a stick for your head, (and then you may) graze your cattle in the midst of a cotton-field: i. e., when you take your cattle to graze on an úri, take care and be well-armed: आरिक चुक, Idiom. to lose the crops of one's field.*

आलय, a house.

आलस, weariness, laziness, idleness.

आला, a word not used by itself, but frequent as a termination of compound words, meaning a

house, *e. g.* सिवाला, "a temple of S'iva."

आलीवाली, worthless things; *Prov.* खाए लै आलीवाली तेल लगवे लै तीन तीन माली, *of a woman who is poor but makes display*, she eats worthless things, and has three Málins (maid-servants) to apply oil to her body.

आलु, or आर, a potato.

आव, आवधि, आवय, आवह, and आवि, *see* आ.

आशीख, आशीष, a blessing, well-wishes.

आश्चरज, आश्चर्य, *adj.* wonderful, astonishing.

आस, hope, desire. *Frequently* आसे *for the sake of metre.*

आसन, a seat, abode. इंद्रासन, *the abode of Indra*, heaven.

आसरा, a retreat or refuge.

आसा = आस, *q. v.*

आसिन, the month *Ásvin*, (September—October). आसिन कार्तिक = autumn.

आह, आहि (*Vid.* LXVII, 2), and आहे *interj.* Alas! O!

इ

इ, *for ई*, this, *q. v.*

इआर, (يار), a friend.

इच्छा, a wish, desire. अपन इच्छा, *willfulness.*

इजति, (عزت), chastity, female virtue.

इजलाश, (اجلاس) a court of justice.

इजोत, light (natural or artificial).

Prov. चोर कतऊँ नहिँ सहय इजोत, a thief can never bear the light.

इंजोरिखा, moonlight, moonshine, a moonlight night.

इत, *adv.* here.

इनाम, (إنعام), a present, a gift, reward.

इनार, a large masonry well.

इंदर, इंद्र, Indra, king of the subordinate gods.

इंद्रासत, the seat *or* abode of Indra : heaven.

इसारा, (إشارة), a sign, a hint, a knowing sign.

इसटीसन, (*English*), a railway station.

इत्नी, a woman : a wife.

इहो, *pro.* this (*emphatically*).

ई

ई, *pro.* this. *See grammar.*

ईंटा, a brick ; *Prov.* सन मैं खान, बगल मैं ईंटा, (pretending to have) something else in one's mind, and having a brick under one's arm (to throw at a person).

ईश्वर, Lord, God.

ईसभ, *plur. pro.* these.

उ

उकत, उकुति, speech, a word, a fact, उकुति बेकत भेल, the fact was discovered. 2, Skill.

उक्का, a torch.

उखड़, *v. n.* to be pulled out *or* up, (of bones) to be strained, उखड़ि जा, to be torn out. हार उखड़ि गेल, the bones were strained.

उखड़व, the being pulled out *or* up.

उखम, the hot season. The months called जेठ and आषाढ़, (*Jeth and A'kharh. May—July.*)

उखाड़, *v. a.* to pull up, dig up ; to strain (a bone, *or* joint).

उखाड़व, a pulling up.

उखेर, a wooden vessel for pounding grain, a mortar.

उगत, उगथि, उगल, & उगलन, *see* उग.

उगल, उगिल, *v. a.* to vomit, spit out.

उगलव, a vomiting.

उवार, *v. a.* to uncover, to take off (clothes) ; to unveil, undress, make naked. *Indecl. Part. Vid. XXIII, 8, उघारौ for metre.*

उघारव, उघारौ, the act of undressing, *or* making naked.

उचकपन, knavery, sharper's tricks.

उचका, a sharper, a pick-pocket.

उचार, *v. a.* to ask for, demand. (*Lit.* to speak.)

उचारव, a demand.

उचारे, the act of asking for, a request. (*Lit.* speech.)

उचित, *adj.* proper, right, suitable. *Also adv.* in a proper manner.

उचीति, propriety, mutual fitness. *Vid. XXIII, 12, उचीतौ for sake of metre.*

उकट, *v. n.* to jump, bounce ; *Prov.* घेघ कल तोरा, उकटि गेल तोरा, you had a goitre, but it has jumped to my (neck).

उजरका, (*fem.* उजरकौ), उजरा, (*fem.* उजरी), *adj.* white, brilliant.

उजरकारौ, *adj.* white and black, black and white.

उज्जरौन, उज्जरौन्ह, *adj.* rather white.

उज्जागर, (*fem.* उज्जागरि), white, brilliant, shining, moonlit (of a night).

उज्जाड, *v. a.* to destroy.

उज्जाडव, destruction.

उज्जाडू, a destroyer.

उज्जर, (*fem.* उज्जरि) *adj.* white, brilliant.

उंच, *adj.* high, good. उंच बीच, the good and bad.

उंचाई, highness, height.

उठ, *v. n.*, the following forms may be noted. 3rd simple present, उठयि: 2nd Imperat. उठ, उठु, and उठू (*Irregular* ऊठू), 3rd past. उठल (*fem.* उठलिहि, उठलौहि or उठलि) *Indecl. part.* उठि, (*or Irregular* ऊठि): Note also the pseudo-Sanskrit forms used by Vidyapati (XII, 5,) उठसि, thou risest, and (X, 7,) उठति, she riseth: to rise, arise.

उठव, the act of rising.

उठाव, *v. a.* to raise.

उठाव, the act of raising.

उठान, the power of rising; उठान हार, to be so weak as not to be able to rise or move from one place to another.

उठौना, the custom of taking any thing from the seller at regular intervals, and paying for it in lump sums at longer intervals. दूध उठौना, taking milk daily and paying for it at the end of the month.

उड़, *v. n.* to fly (as a bird), to fly away.

उड़व, the act of flying, flight.

उड़ाव, *v. a.* to cause to fly, to let fly.

उड़ाए दे, *id.*

उड़ाव, the act of letting (a bird) fly.

उड़ाक, उड़ाक, a flier, a good flier.

उढ़रौ, a woman with whom a man has eloped, or whom he has carried forcibly away: the wife of a runaway marriage.

उत, *adv.* there: *Prov.* उत तब, इत को, what were you there then, and what are you here now? (*of a double-faced hypocrite*).

उतपान, a portent, a prodigy, a miraculous warning.

उतर (1) a reply, an answer. *In Vidyapati, frequently emphatically* उतरौ.

उतर (2) the north; *adj.* northern.

उतर (3) *v. n.* to be freed from.

उहौ उतर, see उहौ.

उतरव, the act of being freed from.

उतरा, the twelfth nakshatra or lunar mansion of the rainy season, known as उत्तरफाल्गुनी.

उतराहा, an inhabitant of the north.

उतरौ, an outer garment.

उतार, *v. a.* to free from, to take away, to take off (clothes, &c.), to take down.

उतारव, the act of taking away, or off.

उत्तम, best, excellent.

उत्तर, (1 & 2) = उत्तर (1 & 2) *q. v.*

उत्तिम = उत्तम, *q. v.*

उत्पत्ति, origin, creation.

उत्पात, = उत्पान, *q. v.*

उत्सव, a feast, a festival.

उत्सुक, *adj.* regretting, regretful.
 उद्मत्त, intoxication, senselessness,
 charming by magic. उद्मत्त लगाए
 दे, to charm by magic.
 उदास, longing, disappointment, me-
 lancholy, sorrow, grief. उदास हो,
 to wither, to waste away.
 उद्दिन, *adj.* arisen. उद्दिन हो, to arise.
 उद्देस, searching for, search.
 उन्मत्ता, *adv.* in a reversed manner.
 उन्मत्ता बाँध, a peculiar way of tying
 up a prisoner with his hands be-
 hind his back.
 उनैस, *num.* nineteen. *In Vid.* LXVII,
 1, = the nineteenth consonant, = घ.
 उपकार, obligation, help, benefit, ad-
 vantage.
 उपगत, *adj.* near. Hence, apparent,
 manifest.
 उपचय, increase.
 उपचित, *adj.* collected, piled up.
 उपह, *v. a.* to throw up water or
 earth, (*in irrigation or in making
 roads*). *In F.* 41, उपहै भै गेल,
 it became their lot to throw up
 earth: *as if for उपहै लागल.*
 उपहब, throwing up earth or water.
 उपज, *v. n.* to come into existence,
 to grow, to sprout, to arise.
 उपजब, birth, sprouting.
 उपट, *v. n.* to be uprooted, or de-
 stroyed.
 उपटव, uprooting, destruction.
 उपदेस, advice, counsel, hence any
 thing said.
 उपवन, a grove.
 उपभोग, *v. a.* to enjoy, (*e. g.* wealth,
 or a woman).

उपभोगब, enjoyment.
 उपमा, उपमेय, *adj.* like, resembling,
 equal to.
 उपर, (1) *adv. & prep.* over, above.
 उपर, (2) *v. n.* to be torn up,
 plucked out, uprooted.
 उपरक, *adv.* over, above. उपरक फेक,
 to toss up, to throw up.
 उपसस, tranquillity, peace.
 उपहास, उपहाँस, laughter, laughing
 at, ridicule, an object of laughter.
Frequently in Vidyapati उपहासे
for sake of metre.
 उपा, a small kind of sandfly. See
 नोनचट.
 उपाति, a basket of food, given as a
 complimentary present to a
 friend; *Prov.* बास नहिँ पावौ, उपाति
 लै मारौ, you haven't even got
 leave to stay, and you are fight-
 ing for a complimentary present
 of food.
 उपामा, उपामे, = उपमा, *q. v.*
 उपार, *v. a.* to tear up, pluck out,
 uproot.
 उपारब, उपारन, the act of tearing
 out, or pulling out.
 उपेख, *v. a.* to throw. *Vid.* XXIX, 6,
 उपेखे *for Indekl. part. for sake
 of metre.* उपेख दे to throw
 down.
 उपेखब, the act of throwing.
 उपाय, means, pretext.
 उपास, a fast: *adj.* fasting, hungry
 and thirsty, with *gen.* मेर उपास
 thirsting after me.
 उबट *v. a.* to miss, or lose. बाट उबट
 to lose one's way.

उबटव, loss.

उबर or उवरि आ, *v. n.* to escape.

उबरव, an escape.

उवच, *v. a.* to carry. *F. 3.* उवहत है,

Kanauji for उवहैयकि.

उवहनि, the rope for raising the bucket (डोल) of a well; see डोल, कीप, खंभा, and डकुल.

उवहव, carrying.

उमत, wilful, obstinate.

उर, the chest, breast, bosom. *Vid.*

XXXIX, 7, उर गासलि I tightened up my chest, *i. e.* I drew a long breath.

उरज, Born on the chest, *i. e.* the bosom.

उर्ध्वास, *lit.* breathing up: hence, breathing out. *cf.* अध्वास, breathing down; hence, breathing in. *In Vid.* XXXIX, 8, the word means suffocation, supply होइत अहि, suffocation takes place.

उल्लहन, blame, reproach.

उसर, (1) *adj.* saline: barren, unfertile.

उसर, (2) *v. n.* to retreat, disappear.

उसरि जा to disappear, to be lost.

उसरंग, उसरंगि दे, *v. a.* to scatter.

उसरव, retreat, disappearance.

उसास, comfort, consolation, solace.

ज

जंच, (*fem.* जँचि) *adj.* high, lofty;

Prov. जँच दुकान, फौका पकवान, a high shop and tasteless sweetmeats; *i. e.* great cry and little wool.

जँट, a camel.

जक, a torch.

जखर, जखरि, a wooden vessel for pounding grain, a mortar.

जखि, sugar-cane.

जग, *v. n.* 3rd *sim. pres.* जगधिक,

3rd *past.* जगल or जगल, जगलन्हि.

3rd *fut.* जगत, or जगल *Indecl.*

part. जगि and जगि. To rise, to

come into being. To rise (*of the heavenly bodies, or the dawn*). *Vid.*

LXXVII, 2, चान जगल हथि आधा,

a half-moon arose, *i. e.* Her half-uncovered face appeared like a half-moon rising. *Vid.* XXXIV,

G, भाल अरुण जगि गेला, see अरुण.

जगव, coming into existence.

जजरकारी, = उजरकारी, *q. v.*

जठि, जठू, see उठ.

जद, an otter.

जधव, name of a cowherd, whom Krishna sent from Mathurā to Brindāban, with messages to the Gopīs, and whom the Gopīs entrusted with messages to Krishna.

जन, wool.

जपर = उपर, *q. v.*

च

चतु, a season. See रितु.

चतुराज, the king of seasons, *Basant* or Spring.

ए

ए, *interj.* O!, Ah!

ऐ, *irregular instrumental of the pronoun ई*, this, *q. v.*

एक, *num. adj.* one, एक बेरि, once ;
2. the same, एक रंग, of the same
colour, एक मत हो, to be of the
same opinion ; 3. a, a certain.

एकटा, *num. adj.* (affix टा added to
give distinction). One ; a, a certain.

एकट्ठा, *adv.* together, एकट्ठा कर, to
collect, bring together.

एकदम सँ (ایک دم سے) (*Sol.* 20) at
once.

एकरार, (اقرار) an admission, confes-
sion.

एकसर, *adj. & adv.* alone.

एकहिँ, only one. The same. *Vid.*
LXXVIII, 4, एकहिँ सभनि, they
are all as one, but the passage is
obscure.

एकादश, *num.* eleven. *Vid.* LXII, 1,
The eleventh consonant, ट, which,
preceded by क (the first conso-
nant), becomes कट, a promise.

एकसि, *num. adj.* eighty-one : *Subst.*
'81, the *Fasli* year 1281 (A. D.,
1873—74), in which the *Tirhut*
famine occurred

एखन, एखन, *adv.* now. एखनक, of this
time.

एको, only one, even one ; एको न not
one, none.

एगारह, *num.* eleven.

एत (1), एतकय, एतवा, *adj.* this much,
so much ; this many, so many :
एत दिन, so many days, so long.

एत (2), एतय, *adv.* here.

एतना = एत (1) *q. v.*

एतहिँ, *adv.* here.

एतेक, एतेक, *adj.* this much, = एत (1)
q. v.

एने, *adv.* hither. एने आवह, come here.

एलौ, *irregular for* ऐलौह, *see* आ.

एह, एहि, *pro.* this, = ई.

एहन, (*fem.* एहनि), एहन मन, *adj.*
such, so.

एहि, *see* एह.

एहेन, = एहन.

एहो, *pro.* this (*emphatic*), = इहो.

ऐ

ऐट, *v. n.* to turn aside, twist one's
body round.

ऐट (1), the leavings, or remains of
a dish.

ऐट (2), *v. n.* = ऐट *q. v.*

ऐटल, *adj.* wilful, obstinate ; twisted.

ऐना (آینه), a mirror, a looking-
glass.

ऐरावत, Airavat, Indra's Elephant.

ऐलड, ऐलाह, ऐलौह, *see* आ.

ऐसन (*fem.* ऐसनि) *adj.* such.

ऐह = एह = ई, this, *q. v.*

ओ

ओ (1), a suffix frequently added to
words, and having the meaning of
even, at all, also ; *e. g.* सेओ, even
that, किछिओ, anything at all.

ओ (2), *pro.* he ; that.

ओ (3), *interj.* O !

ओआ, for *Braj* वा, oblique form of

ओ (2). *e. g.* ओआ पर, on it.

ओआकिफ, (واقف), acquainted with,
versed in.

ओँ, *conj.* and.

ओकर, *gen. sing.* of ओ, (2).

ओझाव, *v. a.* to spread (a cloth, or a bed).

ओझाव, the act of spreading.

ओजह, (**وَجْه**), reason, cause.

ओभराव, *v. n.* to be put in disorder, (of hair) to be dishevelled.

ओभराव, disorder, disarray.

ओभा, a magician, a charmer; a tribe of Brāhmans. *Prov.* आभा बिदाह कैल, गमक सुख ला (*of one who wedded an abandoned woman*) the ojhá married for the pleasure of the village.

ओभार्द, incantations.

ओँउध, *v. n.* to rest or lean upon. *also* ओँउध बैस.

ओठ, the lip.

ओत (1), a screen, a curtain, any intervening object which obstructs the view.

ओत (2), ओतय, ओतहिं, ओतऊँ *adv.* there, in that place: *hence* "then and there".

ओताह, *see* आ.

ओदार, *v. a.* to skin, to flay. *Also* ओदारि हे.

ओदिन, *adj.* relating to that day. (ओ, that, and दिन, a day).

ओन, *adj.* own, peculiar. ओनके ओन, in proper shape. (*Sal. VII.*)

ओना, *adv.* otherwise.

ओर, limit, end, side, direction; *hence*, the other side, or end. *In Vid. XXXVIII, 5, the night is represented as the Ocean, of which she could not see the other side: 2. a face, an eye. Often ओरा and ओरे for metre.*

ओरसिखर, (*English*) an overseer.

ओलादति, (**ولایتی**) *adj.* English, European.

ओलाना, reproach, chiding.

ओसरवा, ओसारा, the outer veranda of a house.

ओहि, *pro.* = ओ that.

ओहो, *emphatic for ओहि, q. v.*

ओ

ओ (1), *conj.* and.

ओ (2), for ओ (2) *q. v.*

ओँघाव, *v. n.* to be sleepy, to doze.

ओँघारल sleepy.

ओँघो, sleepiness, dozing.

ओखध, a drug, medicine. (*Vid. II, 10, ओखधो, even from medicine.*)

ओखट, *adj.* deserted. (*Vid. V, 3.*)

ओताह, *see* आ.

ओन्ह, *v. a.* to cover, to conceal; ओन्ह पड़ब, *see* पड़ब.

ओन्हौ, a toe-ring with tinkling ornaments attached.

ओर, *conj.* and, also.

ओरा, (आमलक), Emblic Myrobalan, the name of a tree.

ओवध, = ओखध, *q. v.*

क

कर, करल, *see* कर.

कओ, *pro.* any one, some one. कओ न, no one.

कओन, *inter. pro. Adjectival, and Substantival, who? what?*

कौवल, a lotus.

ककड़ो, a cucumber.

ककर, ककरा, ककरै, *see* कै.

ककरज, ककरो, *pro.* any one, some one, also *genitive of* कैओ, any one, some one.

कका, a paternal uncle.

कखन, कखने, *adv.* when?

कगता, (کگت), paper.

कगनिया, the elevated bank of a river.

कगवा, = काग, *q. v.*

कंक, a beggar.

कंकण, कंगन, gold; a bracelet, an anklet. *Prov.* बर सरि गेल, कंगन टामै, the bridegroom is dead, but the bracelets are still (worn by his widow).

कचहरौ, an office, place of business, "cutcherry".

कचे, कचा, (*fem.* कचौ), *adj.* immature, unripe; false, untrue.

कचौ बोल, a falsehood.

कजलि, collyrium, a black dye for the eyes, *more usually* काजर, *q. v.*

कंचन, gold. कंचन गिरि, a mountain of gold.

कंचु, कंचुक, a woman's vest, or bodice.

कंजज, born in a lotus, Brahmā.

कट (1), a promise. *In Vid. LXII, 1, it is said to be composed of the first (क) and eleventh (ट) consonants.*

कट (2), *v. n.* to be cut. *The active form of this verb is काट or कटाव qq. v.*

कटनिहार, one who cuts, a reaper.

कटनी, the act of cutting. The quantity cut at one time, or in one task.

कटसरि, a necklace, a necklet.

कटहर, the jack-fruit tree; *Prov.*

गाछ कटहर ओठ तेल, *in order to eat jack fruit properly, the lips have to be oiled; here, a man is alluded to, who is counting on his chickens before they are hatched, and the proverb means, the fruit is still on the jack-tree, and yet he has already oiled his lips.*

कटाव, *v. a. 3rd past*, कटौलक, or (*Musalman*) कटोलकै: *cf.* कट (2): to cut, to divide.

कटाएव, the act of cutting.

कटाछ, an ogle, a side-long look, a glance.

कटार, a knife, a dagger.

कटि, the loins, waist, hip; *Prov.*

नब जोगी कँ कटि नँ जटा, a new ascetic carries his matted hair on his loins, *i. e.*, does not know how to dress himself; कटि नहिँ चलैहि, केराक भार, he can't move on account of the (weight of his own) loins, (and yet he attempts to carry a) load of plantains.

कटिते, कटैत, *see* काट.

कटु, *adj.* bitter; *subst.* a bitter saying.

कटोलकै, *see* कटाव.

कठ, hard, difficult; कठ जीव, hard to kill, *lit.* hard-lived.

कठिन, hard in substance: hard, difficult: (*of embraces*) strong, warm: distressed, in affliction.

कड़ड़ा, cow-dung, found in the forest, and not made into cakes, used for fuel. *See* गोहटा, गोरहा, चिपरो.

कड़रि, a plantain, a plantain tree :
noted for its softness, hence prov.

कड़रि गाढ़ पर सितुआ चोख, even a
scraping shell is sharp enough to
cut a plantain tree = kick a man
when he's down.

कड़हर, (*Skr.* कल्हार), the water-lily.

कड़, (*fem.* कड़इ) *adj.* bitter, harsh :

कड़इ बैन, a harsh saying.

कंटक, a thorn, a spine. कंटक साँछ,
in the midst of thorns.

कंठ, the neck.

कंठहार, a neck-lace.

कत, (1), *adj.* how much ?, how
many ?, how great ? ; *hence* many,
various, different.

कत, (2), *see* कतय.

कतए = कतय, *q. v.*

कतय, *adv.* where ? *In poetry, when*
there are more than one कतय, in
one sentence, all but the first may
become कत. Also indefinite, some-
where, anywhere.

कतरवाह, one who cuts sugar-cane
into small pieces, to feed a sugar-
press.

कतऊ, कतऊँ, *adv.* anywhere, some-
where.

कते, कतेक, कतेकौ, *adj.* how much ?, how
many ?, *hence*, much, great many.

कते गोटे, *adj.* which of (two, or
more) ?

कथा, a word, a story : a song.

कथौ, कथौँ, कथौला, कथौलै, कथौलय,
see कौ.

कदम, कदंब, a *kadam* tree.

कदलौ, a plantain, a plantain tree.

कदवा, mud, filth.

कनक, gold, कनक गिरि, a mountain
of gold : *also adj.* golden.

कनखौ, a side-long glance, a leer,
ogle ; *Prov.* बुड़वक रसिआ, अन्हार
घर कनखौ, he is a fool of a lover ;
he ogles his sweetheart in a dark
room.

कनगुरिआ, the little finger.

कनडेरिआ, (कान one-eyed, डेढ़ one and
a half), *adj.* having half-closed
eyes. *Instr.* कनडेरिऐँ, *adverbially* ;
with half closed eyes.

कनपट्टौ, the temple of the head.

कनवा, a narrow drain or channel for
leading water from a main chan-
nel or पैनि.

कनचुपनौ, a square winnowing bas-
ket, with only three sides : the
grain to be winnowed falling
through the open side.

कनहा, (*fem.* कनहौ) *adj.* one-eyed :
Prov. कनहौ बिलाइ कौ घरे शिकार,
a one-eyed cat must hunt at
home, *i. e.* those who can't go
out of doors, must work at home.
कनहौ गाय कौ बिन बथान, a one-
eyed cow seeks a separate enclo-
sure, *i. e.* those in misfortune
seek to be alone ; अन्हारा स कनहा
राजा, a one-eyed man is king
amongst the blind.

कनिएक, *adv.* for a short time.

कनिक (1), *adj.* a little, small.

कनिक (2), कनिका, कनिकौँ, *see* के.

कनिसार, a furnace for parching
grain, (सार = शाला). *There are*
generally one or two in a village,
and the owner charges for the

labour of parching; hence the prov. जौ जरि गेल, भार ला बान्हल ह्यी, the furnace owner has over-burnt my barley, and has tied me up for the fee, *i. e.*, adding insult to injury.

कलीक, कनेक, = कनिक (1), *q. v.*

कनेक चल्ब, throbbing.

कनेछाँ, a damsel, a bride.

कनै, कनैत, &c. *see* कान, to weep.

कन्ठ = कंठ, *q. v.*

कंत, a beloved one, a lover, a husband: *adj.* darling, beloved, lovely. *Frequently* कंते for metre.

कंदर्प, the god of love.

कन्या, a damsel, a girl.

कन्हार, the shoulder.

कन्हैया, *Braj.* a name of Krishna.

कपटौ, deceitful, treacherous.

कपड़ा, cloth: clothes, a suit of clothes (*consisting of five articles. See Chrestomathy, p. 19, note.*)

कपाव, *v. a.* to cause to tremble; *Prov.*

घर पैसब, जाँव कपाएब, you would commit house-breaking (*Lit.* enter a house), and you have your legs trembling under you.

कपार, the forehead: fate.

कप्पा, a small kind of cloth worn by the poor round the waist.

कफक, phlegm.

कबज (قبض), possession: a writing of receipt, a rent receipt.

कबंघ, a headless trunk.

कबहुँ, कबहुँ, *adv.* ever, at any time.

कबहुँ न never.

कवि, a poet.

कविन, कविच, a poem.

कविराज, a king of poets. (*Vid. XXVIII, 7.* कविराज *for sake of metre*): a doctor.

कबूल, (قبول), the act of confessing, confession.

कसर, the waist.

कसरसायर, a carpenter's shop, in which both iron and wood-work are done.

कसरिया (1), a blanket; *Prov.* हम होड़ी, जौ कसरिया होड़े, a man was once bathing, and was caught by an alligator by his blanket, his friend called out to him to let go the blanket, but he could not as he was entangled in it, hence he exclaimed, I'll let go the blanket, if it will let go me.

कसरिया (2), one who wears a blanket, a labouring man.

कसरौ, a blanket: the fibrous substance of a jack fruit, in which the edible seeds are embedded.

कमल, a lotus. *The flower-bell of this aquatic plant is supposed to be continually haunted by bees. It is also supposed to only open in the day and to close itself at night, being thus the reverse of the कुसुम or Waterlily. Bees are supposed to be frequently imprisoned in the closed lotus bell during the night. It is frequently compared to a woman's eyes, face, hands, or feet. Common compounds are कमल कोख, or कमल कोष, a lotus bell. कमल नयन, (applied to a woman) lotus-eyed.*

कमल सखि, (*fem. applied to a woman*) lotus-faced. कमल भसर, the lotus-bee, *i. e.* the lotus loving bee. In *Vid. XLIII, 5*, *Rādhā* compares herself to a lotus flower withering in the bitter *Nīm* basket of separation.

कमला (1), *Lakshmi, the consort of Vishnu; the latter became incarnate as Krishna.*

कमला (2), the river Kamlā in Tirhut. कमलापति, the Lord of Lakshmi (*see* कमला) (1), *i. e.* Krishna.

कसवाव, *v. a.* to get weeding done : (*doubly causal*), to have a field weeded.

कसवाएव, the having a field weeded.

कसअर, (*English*) a Commissioner.

कमसलाह, (*fem. ०लाहि*), (कम ०ला), untrue, not genuine.

कसाव, *v. a.* to weed a field : to serve.

कसाएव, the weeding of a field.

कसान, a bow, (the weapon).

कसार, a blacksmith.

कसासुत, a working member in a family, a bread-winner.

कसैनौ, the act of weeding a field : a job of weeding.

कपनी, (*English*) "the Company," the Government of India.

कबल, कसर, कसल, a blanket. *Prov.*

ज्यों भीजे त्यों कसल भारी, the more a blanket is allowed to become moist, the heavier it gets, *i. e.* delays are dangerous.

कय (1), *pro.* several, many.

कय (2), कयल, कयलान, कयलन्हि, and कयलि, *see* कर (1).

कर (1), *v. a.* The following forms are found. 1 *Simp. Pres.* करै : 2 *do.* कर and (*Pseudo-Skr.*) करसि : 3 *do.* कर, करे, करय, कब, and करयि : 2 *Imperat.* कर, करह (*Fem.* करहि) करज, कब, कब, करिए, करिए, and करिअ : 3 *do.* करयु : 1 *Fut.* करब : 2 *do.* करब, करबै : 3 *do.* करत, कारताह : *Pres. Part.* करैत (*Fem.* करैति), and करइत, (*F. 67, gives the Kanauji करत*) : 1 *Past*, कैलज, and vulgarly, कैली : 2 *do.* कैलह, कैलज, कैल, &c. : 3 *do.* कैल (*Fem.* कैलि), कयल, कएल, कैलन्हि (कय०, कए०, &c.) and कैलनि (कय०, कए०, &c.) *Indecl. Part.* करि, करी, करिए, कै, कय, कए, कं, कैक, &c. : To do, to act, कि करब जप (*Vid. LXXVIII, 4*) what shall I do with silent prayer, *i. e.*, such prayer is useless, दैश कर, to bite, मन कर, to desire : to commit (a crime) : to make, अधिक कय (*Vid. LI, 3*.) making more, hence honouring, *cf. English* "to make much of a person" : to put, to take, गेद कर, to take in one's lap, दूरि कर, to put aside : to say, नहि नहि कर, (*Vid. XXVIII, 5*) to say "nay, nay". इन इन कै कं, moment by moment. करै or करय चाह, to wish to do. करै or करय लाग, to begin to do.

कर (2), (*old. Instr., Vid. XXXII, 1*, करि) the hand. कर धर, to take the hand, (*as of a blind man*) कर तल, the palm of the hand, also under the hand : कर जोर to clasp the hands in submission, or

reverence : a tax : the hollow stalk of the *Munij* plant.

कर, (3) *sign of the genitive case.*

करइत, *see* कर (1).

करजा, (قرض), a loan, debt.

करत, करति, करथि, करथु, *see* कर (1).

करधनी, a girdle.

करनैल, (*English*) a Colonel.

करपूर, camphor.

करब, (1) the act of making.

करब, (2) करबै, *see* करब.

करम, an action, a good action ; fate,

F. 25, करम भेल निखट्ट, fate be-

came intolerable ; *Sal.* VIII, धरम

करम नहिँ बचतै, (our) fair fame

will be destroyed, *lit.* faith and

fate will not escape : धरम करम सँ,

a form of oath, by my faith and

fate : करम सँ लिखल अकि, it is

written in my fate.

करमछिन, करमछीन, *adj.* abandoned by fate, unfortunate.

करय, *see* कर (1).

करयबह, *see* कराव.

करसि, (1) *see* कर (1).

करसि, (2) dried cow-dung.

करह, करहि, *see* कर (1).

करार, (قرار), a promise.

कराव, *v. a. (causal).* The following forms may be noticed. 3 simple

Pres. करावे : *Pres. Part.* करवैत :

2 *Fut.* करयबह, करैबह : *Past Part.*

कराओल. To cause to do.

करि, करिअ, *see* कर (1).

करिआ, *adj.* black ; dark ; darkblue.

करिए, *see* कर (1).

करिऔन, करिऔन्ह, *adj.* blackish.

कारका, *adj.* black.

करिजवाह, one who irrigates with a *Karín* ; *see* करीन.

करी, *see* कर (1).

करीन, a spoon-shaped lever for irrigating fields.

कर, कह, *see* कर (1).

करआरि, a rower.

करण, *adj.* pitiful ; mournful.

करणरस = करण.

करे, करै, करैत, करैति, *see* कर (1).

करैक, *F.* 26, *gen. sing. of* करै *oblique, verbal noun of* कर (1), *q. v.*,

भोजन करैक थारी, plates for eating, *lit.* of doing eating.

करौट, *adj.* lying on the side, or arm. करौट खस, to fall sideways.

करनफूल, कर्णफूल, a plant, the *Mimosa sirisha* : an ear-button.

करैब्य, *adj.* necessary to be done, proper.

कल, a hand = कर (2), *q. v.* ; कल जोरि, with hands clasped in submission or reverence.

कलकतेवाले, *adj.* of or belonging to Calcutta.

कलहर, (*English*) a Collector.

कलम, (قلم), a pen.

कला, beauty, brilliancy. *adj.* beautiful.

कलाबत, (*fem.* ०बति), *adj.* possessing beauty, beautiful.

कलाल, a dealer in spirits.

कलित, *adj.* adorned.

कलौ, a bud, a young shoot.

कलैस, pain, trouble, suffering, a pang.

कलोल, a wave : joy, happiness : a noise.

कलौ, a meal: the main meal of the day: dinner.

कलर, a beggar.

कवादत, (کوادت), parade of an army or regiment.

कस, *v. a.* to tie, to tie tightly, to bind.

कसब, the act of tying, a tie.

कसनि, a woman's bodice.

कसविन, कसबौ, कसबौन, (کسبوی), a strumpet, a harlot.

कसरस, a miser.

कह, *v. a.* This verb is nearly regular. The following forms may however be noticed. Pres. Part.

कहैत & कहइत: Past Part. कहल:

3 simple Pres. कह्यो: 2 Imperat.

कहिऊन for कहइन्हि, कऊ, & कऊ,

Indic. Part. कहि To speak, to say, to tell. Vid. XXXI, 2,

कहिअ न जाए for कहल न जाए, it has not been said, is untellable.

Vid. XXXIII, 5, कहिअ न पारिअ, I cannot tell. कहिअ is an old form

of the past participle closely connected with the Prākṛit ppp.

कहिओ: it is here used in the sense of a verbal noun. In Vid.

XXXIV, 7, नाहि कह्य किअ बाधे, what hindrance is there in telling

it, कह्य is for the oblique verbal noun कहै in the locative case. See

gram. § 189.3. Sal. XIII, चोरौक हाल कहि देव, I will tell the facts

of a theft, कहि दे, meaning to tell, cf. id. XXI, जवाब कहि दे, to

answer. कहै लाग, (id. XIV,) to begin to say.

कहइत, Pres. part. of कह, for कहैत Vid. XXXII, 4, कहइत, Instr., by

relating, or betraying (a secret)

कहव, the act of speaking, speech, a saying.

कहय, see कह.

कहल, the act of speaking. Sometimes emphatically कहलो even the telling.

कहाँ, adv. where? कहाँ लागि, how far?

कहिअ, see कह.

कहिओ, कहिओ बेरि, adv. ever. कहिओ न, never.

कहिनी, speech, a saying; a word, a tale: news.

कहिऊन, see कह.

कऊ, see कह.

कऊँ, old and poetical sign of the accusative, as in H. 8.

काँ, old case sign of the accusative.

काँकरि, a cucumber. Prov. एक हाथक काँकरि, नौ हाथक बीया a cucumber only one cubit long has an offspring nine cubits long, (cf. the parable of the seed of mustard).

काँख, the armpit.

काँच, काँचे (Sal. 2, & 16), immature, unripe, raw; fresh, green.

काँचन, gold.

काँचौ, the mucus of the eye.

काँट, a thorn, a spine.

काँटी, a peg, spike.

काँति, beauty, (= काँति *q. v.*)

काँध, the shoulder.

काँप, *v. n.* to shake, to tremble.

काँपन, the act of shaking: trembling.

काँपव, = काँपन, *q. v.*

काग, (*fem.* कागि), or कगवा (*fem.*

कगिया), a crow, which is in poetry taken as the type of a black bird with a harsh voice; in contradistinction to the Koil. See कोइल.

कागज, (کاغذ), paper; a written paper, a document.

काग (Mars. 1,1) = काग, *q. v.*

काच, काच कौच, mud, filth.

काक (1), *v. n.* to make excuses, to excuse oneself.

काक, (2) a small cloth worn tightly round the hips and, passing between the legs, tucked in behind. *Sal.* 17, & 20, काक लगा, to tie such a cloth.

काकू, a tortoise.

काज, (*frequently काजे for the sake of metre*), what must be done, duty.

नीक काज virtue; the necessity of using, business, *Vid.* XXXVIII, 7, आगिक काज, fire must be used, there is work for fire to do; object, desire, *Vid.* XXV, 1, नहिँ होए काज your object or business will not be accomplished: reason, *Vid.*

IV, 2, बिनु काज, without reason: use, usefulness, कोन काज, of what use? कोना काज, of any use: work, action, *Vid.* XXIV, 3, काज सबी सँ on account of the action and her friends, on account of the nature of the deed and the presence of her friends.

काजर, soot, lampblack: collyrium, a dark unguent for enhancing the brilliancy of the eyes.

काजुल, a working member in a house; a bread-winner.

काट, *v. a.* The regular pres. part. would be काटैत, *Sal.* however gives (XI) कटैत, & curiously enough (XX) the Bangālī कटिते, which is so far as I am aware an isolated example of the form, to cut, divide: to cut off: (*in Arithmetic*, to deduct, subtract, *Vid.* LXIII, 3, चलिंस काटि चारि, having deducted four from forty: *id.* 5, साटि काटि दह, having deducted ten from sixty. *Sal.* XI, सेन्ह काट, to dig a burglar's mine or hole. *id.* काटै लाग, to begin to cut.

काटव, the act of cutting, &c.

काटा, *adj.* bitter, astringent.

काठ, wood; a plank.

काड़ा, an anklet.

काढ़ावना, (*Sk.* काथ), *v. a.* to boil, stew, digest.

काढ़ावनाएव, the act of boiling, &c.

कात, a side, a direction: a border, a margin.

कादव, कादो, कादो, mud, filth.

कान, (1) *v. n. Pres. Part.* कनैत, to cry, to weep.

कान, (2) the ear. *Vid.* XXII, 1, कान सुनलि for कान सँ सुनलि, I heard with my ears. *Vid.* LIII, 2. काने, for sake of metre.

कान, (3) *adj.* one-eyed, blind of one eye. *cf.* कनहा & काना.

कानन, a wood, a grove. *Vid.* LX, 1. कुसुमित कानन, the wood is full of flowers; where Rādhā compares herself to a flowery grove; see कुसुमित.

कानब, the act of crying, or weeping.

काना = कान, (3) *q. v.*

कानि, anger.

कानि, beauty, loveliness.

कान्ह, (1) a name of Krishna: *Hence in general*, a beloved one.

कान्ह, (2) the shoulder.

काम, *Instr.* कामँ, love, desire: the god of love, *who is considered a model of manly beauty.*

कामदेव, the god of love, *see* काम.

कामधेनु, a fabulous cow, supposed to milk whatever the milker desired. (*Vid.* XVI, 8), *her husband is the bull which S'iva rides, see* पति, ना पति, & फल.

कामिनि, a lovely woman; a pretty girl: a darling.

कायथ, a man of the Kayasth class.

कार, कारज, a deed, action; business.

कारन, a reason, a cause; कौन कारण, why.

कारनी, a patient, a sick man. *Prov.* बैदक घोड़ कतऊँ ने कारनी चले, does a doctor's horse move unless there's a patient? [*ugly.*]

कारि, *adj.* black, dark, dark-blue; कारिकंद, कारीकंद, or कारौ कंतु one having a dark blue neck, *an epithet of S'iva*: the name of the nephew of Salhes (*Sal.* XX.)

कारि कमल, कारौ कमल, a kind of lotus having a dark-blue flower. (*Skr.*

नौलोत्पल.)

कारौ = कारि, *q. v.*

कार्तिकेय, a name of Skanda, the god of war.

काल, (1) time, death, destruction.

काल, (2) (*F.* 19), = अकाल, a famine

काल कूट, name of a deadly poison swallowed by S'iva at the churning of the ocean.

काह्, *adv.* to-morrow, yesterday.

काहि, काहौ, *see* के.

काह, *Pro.* any one, some one.

काहे, *see* के.

कि, *see* कौ.

किअ, *adv.* why?

किर, *Inter. pro.* what? = कौ, *q. v.*

किरेक, *adv.* why? किरेकतँ, because.

किकिणि, that which tinkles, *i. e.*, a girdle of bells: an anklet.

किकिचौ, *pro.* anything at all.

किहु, *pro.* anything, something.

किहु न, nothing.

किन, *v. a.* to buy, to purchase, *but see* कौन.

किनब, the act of buying, or purchasing, *see* कौनब.

किरन, a ray, (of the sun or moon).

किरपा, pity, mercy.

किरपाल, *adj.* pitiful, merciful.

किरिआ, an oath; *a most solemn oath is on one's son's head, and a liar will only take this oath when he has no son, hence the proverb, घर मैं बड़ न, बाहर बेटा किरिआ, He hasn't even a wife in his house, and, abroad, he swears by his son's head.*

किरिआमंत, *adj.* performing all necessary religious actions, *hence* reputable, of good repute.

किरिन = किरन, *q. v.*

किल, किलय, किलै, *see* कौ.

किल्ली, a door-bolt : a wedge.

किसलय, a sprout, a shoot : a tendril.

किसान, a cultivator : a field labourer.

की, कि, or किए, (1) *interrogative pronoun, adjectival & substantival. As a substantive, it has a declensional or oblique form कथी, whence are forms like the instrumental कथौ, and ablative कथौ सँ. With the preposition ला, लै, or लय, properly the indeclinable participle of ले, to take, it forms a dative किला, किलै, किलय, कीला, कौलै, कौलय, कथौला, कथौलै, or कथौलय, meaning why? which is the usual form of this adverb in Maithili : What?*

की, or कि, किए, (2) *कीआ, or किरैक, q. v., adv. why? also used as a simple particle giving an interrogative force to a sentence. E. g. तैँ कि तनिक गन जाए, are therefore his good qualities lost? Vid. XLII, 4.*

की, or कि, (3) *conj. either : or. कि ... कि, either or, नहिँ कि नहिँ, neither nor.*

की or कि, (4) *conj. that : often used after a vocative expectantly, introducing a direct statement ; the words "I say" being understood. In this sense usually not translated. E. g. रे बटोहिआ कि तौँहीँ मोर भाई, O wayfarer, you are my brother, Vid. LXXIX, 9.*

कीआ, (1) *adv. why?*

कीआ, (2) *a box for holding vermilion.*

कौच, कौच, mud, filth = काच, काच कौच, *q. v.*

कौड़ा, a worm.

कौन, *v. a. to buy, to purchase. Vid.*

LXXIX, 11 *कौनय = कौनै, (tell him) to buy.*

कोन्ह *Brāj. for कौलन्हि, see कर (1).*

कोर, a worm ; a parrot.

कोरत, fame, glory.

कोरा = कौड़ा, *q. v.*

कौर्त्ति, = कोरत, *q. v.*

कुइयाँ, a well.

कुँड़, a pot : वेल् कुँड़ (*Letter*) oil and pots, hence means of subsistence, necessities of life.

कुकर, a dog : *Prov. कुकरक पेट घी न पचे, ghi will not digest in a dog's stomach, (but is thrown up), i. e., never trust a secret to a fool.*

कुंकुम, a hollow globe of Sealing-wax filled with red powder, which Hindus throw at each other during the *Holi* festival. On striking any one they burst, & cover him with red powder. *A woman's breasts are frequently compared to them.*

कुच, a woman's bosom or breasts, compared frequently to cocoa-nuts, golden mountains, or the Kunkum, see कुंकुम.

कुंज, an arbour, a bower : hence (*Vid. LX, 1*) a lonely place : (*a woman in her courses abstains from any kind of intercourse with men, being unclean*).

कुंजी, a key.

कुट, or कूट, *v. a. to pound, grind ; Prov. घर सँ धान नहिँ बोवौ कुटतीह*

चूड़ा, she has not even paddy in her house, and the lady would pound (expensive) *chúrā*, i. e., do an impossibility.

कुटकी, a small kind of sandfly = नोन चट, *q. v.*

कुटान, the act or profession of pounding grain; *Prov.* माय करैन्हि कुटान पिसान, बेटाक नाच्चा दुमैदत्त, the mother gets her living by pounding & grinding grain, and has called her son Durgádatta (a name only affected by rich people).

कुटिआ, a slice, a portion.

कुटिल, *adj.* twisted: curling.

कुडिआ, *v. n.* to itch.

कुडिआएब the itch, itching.

कुडिआएल, itchy.

कुडरा, कुडुर, a mouthful: the act of rinsing the mouth.

कुंडल, an ear-ring.

कुंद, a shrub with a small white flower, the double Jasmine.

कुबजा, कुबजि, name of a hump-backed woman, befriended by Krishna.

कुबड़, कुबड़ाह, *adj.* (*fem.* कुबड़ि, कुबड़ाहि), hump-backed.

कुमकुम = कुंकुम, *q. v.*

कुमरि, a daughter = कुमारी.

कुमार, a boy, a son, a prince राज-कुमार, a Rájput.

कुमैटौ, (*English*) a committee.

कुमारि, कुमारी, a girl, a daughter, a princess.

कुमुद, कुमुदिन, कुमुदिनि, the water lily. A flower which is supposed to open only under the rays of the

moon, and to remain closed during the day time. It is hence frequently contrasted with the lotus, see कमल.

कुंभ, a water jar: the forehead, गज कुंभ, an elephant's forehead.

कुंभकरण, कंभकरण, Kumbhakarna, the brother of the demon Rávana.

कुंभतनय, *Lit.*, the son of a picher. Name of the celebrated saint Agasti, or Agastya. He is said on one occasion to have swallowed the ocean, which is hence called his food. (*Vid.* XVI, 6).

कुम्हड़, कुम्हड़ा, the sweet pumpkin.

कुम्हरा, a man of the Kumhár or potter caste; *Prov.* निचिंत रहवे कुम्हरा, मटिआ न ले जाय चोर, a potter sleeps secure, for no one will steal clay, i. e., *Vacuum viator*.

कुम्हार, (*Fem.* कुम्हैनि) a potter: *Prov.* तेसौ बैल ला कुम्हैनि सत्तौ, for the sake of the oilman's ox the potter's wife becomes *suttee*, i. e., she interests herself in other people's affairs. See कुम्हरा.

कुम्हिलाव, *v. n.* to blossom.

कुम्हिलाएब, the act of blossoming.

कुंरथी, a kind of pea or vetch which seeds in December; (*Dolichos biflorus*).

कुंरौ, the act of rinsing or washing the mouth: cf. कुडुर.

कुल, a family, a race.

कुलजानि, *adj.* born in a family. (*Vid.*

LXXX, 2) ककर कुलजानि, born in whose family?

कुलिश, the thunderbolt: adamant.

कुश, the *kus* grass.

कुशल, *adj.* in good health. *More usually subst.* welfare; (*Letter*)

कुशल हैम, welfare.

कुसिन्धार, the sugarcane.

कुसुम, a flower, a blossom : a woman's courses.

कुसुमाकुल, a collection of flowers.

कुसुमित, flowery : (*of a woman*) in courses. *In Vid. LX, 1, there is a play on the double meaning of the word, see कुंज & कानन.*

कुसोथर, *v. n.* to spread *kus* grass.

कुसोथरि दे to make a bed of *kus* grass by the side of some sacred spot, vowing not to leave it until one's boon is granted by the gods.

कुह, mist, fog.

कुञ्ज = कुंजी, *q. v.*

कुट, *v. a.* to grind, pound, see कुट.

कूद, *v. n.* to leap, jump; *Prov.* बैल न कूदे, कूदे तंगी, a bullock does not leap, but his load does.

कूप, a small dug well with no masonry about it; *Prov.* गंगा अकैति कूपक दोहाद, when he has the Ganges close to him, he bewails the want of a well, *i. e.*, the more we get the more we want.

कूर, a heap of dried grass : sweepings, dung.

कूरी, gargling; *cf.* कुडुर, कुरी.

कूल, a family = कुल, *q. v.*

कृतार्थ, *adj.* having one's wishes satisfied.

कृपा, pity, mercy.

कृपागति, *epithet of Rām*, the path of mercy.

कृष्ण, the god *Kṛishṇa*, whose amours

with *Rādhā* are described by *Vidyapati*.

कृपिन, a miser. *Prov.* कृपिन कोटली, श्वानभग, दूनू एक समान-डलेत मैं सुख लपजात, वैचत निकसत ग्रान, *which will not bear translation.*

कृषि, cultivation; a field.

के, (1) *interrog. pronoun.* (*nom.* के, *acc.* कनिका, काहि, ककरा, or केकरा; *Instr.* कनिके ककरे, or केकरे; *gen.* कनिक, ककर, or केकर; कहे *is sometimes found for काहि*): who? काहि *adverbially*, why?

के (2) *for केँ, q. v.* [*cf.* केओ. केओ, even any one *emphatic form* केओ, केन, केहुऊ, *indef. pro.* some one, any one, सब केओ, every one, all, केओ न, no one, (*Vid. XIII, 2*) पुरब सुकत फल केदऊ पाओत, (*if*) any one will obtain the fruit of former virtuous acts: some one, a certain one, (*Vid. LXVI, 9*) केओ कहेसीतल चंदा, there are some who call the moon cool: केओ केओ, some others: one another.

केओरी, the bed of a garden.

केओला, name of king *Bhīm Sain's* fort, (*Sal. XIX.*)

केँ, sign of the accusative case.

कत, a whipping, flogging, caning.

केतना, (*Hindī* कितना) *F.* 30, how much?

केदली, a plantain fruit, or tree, *see* कड़रि.

केदऊ, some, any one; *see* केओ.

केन, (1) *adv.* why.

केन, (2) *interrogative indefinite pronoun*, any one ?

केवल, *adv.* only.

केर, sign of genitive case.

केरा, a plantain, *see* कड़रि.

केल, *v. n.* to play, sport ; to caress, to dally.

केलब, dalliance.

केला, a plantain, *see* कड़रि.

केलि, (1) play, sport ; caresses, amorous dalliance.

केलि, (2) *Indecl. part. of* केल, *q. v.*

केवाड़, केवाड़ौ, a door, *as distinct from* दुआर, a doorway. *The word for door is* केवाड़, *and never* द्वार *or* दुआर. (*Vid.* XXVIII, 3) बजर केवाड़ लगाए दे, to fasten a door tightly ; (*Vid.* LXXVII, 1) केवाड़ खोलाएल, he opened the door ; (*Sal.* XIII.) केवाड़ खोलि, having opened the door.

केवल = केवल, *q. v.*

केस, केस, hair. केस पास, केसक पास, a head of hair, locks of hair.

केसर, a fragrant kind of flower : a filament, hair.

केहन, *adv.* what like : how, why ; (*Vid.* LXXXI, 1) तनिकां केहन बिबाच, how can there be a marriage to him, how can he get married.

केड़नी, the elbow. केड़नीक नौचा the forearm.

केहन = केहन, *q. v.*

केहरि, a lion.

कै (1), the sign of the accusative case.

कै, (2) *adj.* how many.

कै (3) *see* कर (1).

कै, the sign of the accusative case.

कैची, a pair of scissors.

कैतुक, curiosity, interest.

कैनिहार, a doer.

कैल, कैलकै, कैलन्हि, कैलौ, *see* कर (1).

कैसे, *adv.* how ?

को (1) (*F.* 59, &c.) sign of accusative (*Hindī*).

को, (2) (*F.* 35, &c.) *Hindī inter. pro.* = के, (1) *q. v.*

कोइ, *pro. indef.* = केओ, (*for Hindī* कोई).

कोइरौ, (*fem.* कोइरिनि) a man of the Koirī caste ; *Prov.* कोइरौ कुम्हार बास न पावे, बामन आँटा मन, a Bábhan demands (and gets) wheaten flour, in a house where a Koirī or a Kumhār will not get even a lodging ; ब्राह्मन नाचै कोइरौ देखै, a Bráhmaṇ dances, and a Koirī is looking on, *i. e.*, things are topsy-turvy.

कोइल, (*fem.* कोइलि) the Indian cuckoo. *The song of this bird is supposed to be an incitement to love, cf.* काग.

कोइला, charcoal.

कोउ, *indef. pro.* any one, some one.

कोकिल = कोइल, *q. v.*

कोख, a treasure, (*Vid.* XVI, 6), *the treasure of the pearl-oyster is the pearl. See* तनय, असन, *and* कुंभतनय : a receptacle : *cunus* : the womb : the bell of the lotus.

कोटि, a *kror*, ten millions, 10,000,000 : *hence*, innumerable :

कोटिहँ, even by ten millions.

कोठौ, a grain-chest.

काड़, *v. a.* to dig. *Prov.* खेत भासे
चारि काड़ी, the field is flooded,
cut its boundary embankments,
i. e., passion must have a vent.

काड़ि, a leper: *adj.* lazy.

काड़िया, leprosy; a leper: lazy.

काड़ी, leprosy. *Also adj.* leprosy.

कातवाल, a watchman, a *chaukidār*.

कातवाली, the beat of a *chaukidār*,
the district for which a *chaukidār*
is responsible: the office of a
chaukidār or watchman: the pay
of a *chaukidār*: the subscription
or tax paid by the members of a
community to pay a *chaukidār*.

कादरिवाह, a worker with a *kuddālī*,
(*see* कादारि) a digger.

कादार, कादारि, a *kuddālī*, a kind of
hoe or mattock used for digging.

कादो, a small cereal grain, *Paspalum*
scrobiculatum, which ripens in
the autumn.

कान, *interrog. pro.* (*usually adjecti-*
tival) what? who?

काना, *adv.* how?

काना, *pro.* any.

काप, anger, rage. (*Vid.* XLII, 1),

कापड़, even in anger. [ful, delicate.

कासल, *adj.* tender, youthful, grace-
कासलै, youthfulness.

कार, a boundary line: the lap; *Prov.*

कार सँनेना, नगर सँ सार, the boy is in
his mother's lap, and they are cry-
ing search in the city.

कोरट, (*English*) the Court of Wards.

कोरा, the sloping bamboos which
form the main body of a roof,
crossed and held together by
horizontal *battis* (*see* बत्ती).

कोला, a plot of land, a subdivision
of a field. कै कोला कैक, how many
plots are there (in that field)?

कोल्ह, an oil-press; *Prov.* देल खरौ
खाय नहिं बरदा, कोल्ह चाटे जाय, the
bullock won't eat oil-cake, when it
is given to it, and yet goes and
licks the oil-press; stolen goods
are sweet.

कोस, a *kos*, two miles: *Prov.* कोस
ला मारि, (men dispute) about
(the distance in) a *kos*, (and come
to) blows, *i. e.*, what dire events
from trivial causes spring: (*Sal.*
XI) दुइ चारि कोसक बोच सँ, from
a distance of two or four *kos*: (*id.*
12) चारि कोसक तर दै, having
passed over four *kos*.

कोष = कोख, *q. v.*

कोच, a pond, a tank. The water of
a tank: *an old word not used*
now-a-days except in women's
talk.

कोचबर, a bridal chamber.

कोहा, (1) a kind of small earthen pot.

कोहा, (2) *v. n.* to splash (*of water*).

An old word, not used in common
talk.

कोहाएब, a splash.

कौआ, a crow (the bird): कौआ
उड़ान, the flying of a crow, a
straight line, "as the crow flies."

कौखन, *adv.* at any time.

कौड़ि, a cowrie, a small shell used as
money: money.

कौतुक, joy, pleasure, enjoyment.

कौन = कान, *q. v.*

कौनि परि, on whom?

कौने, *adj. pron.* = कान, *q. v.*

कौर, (*Skr.* कौचल), a mouthful.

कौशल, skilful, clever.

कौसुभ, a marvellous jewel, produced at the churning of the ocean, and suspended on Krishna's breast.

क्या, (*F.* 59) (*Hindī*), why?

क्योट, a man of the Kaivarta *or* fisher caste.

क्रिपा, mercy, pity.

क्रिपाल, *adj.* merciful, pitiful.

क्रीड़ा, sport, play: sexual intercourse.

क्षण, a moment, an instant.

क्षत, a wound.

क्षति, loss, damage.

क्षय, destruction.

क्षेम, *v. a.* to pardon; *cf.* क्षेम.

क्षेमब, the act of pardoning, pardon.

ख

खएबा, *oblique form of* खाएब, *q. v.*

खखड़ी, chaff.

खग, a bird: a star.

खगपति, the lord of birds, Garur: the lord of stars, the moon; the son of the moon (*Vid.* XVIII, 7) is the pearl.

खगी = खागी, *q. v.*

खंजन, a small kind of wagtail (*Motacilla alba*), to which the pupil of the eye of a beloved one is frequently compared.

खटतुरस, *adj.* slightly acid: sour-sweet.

खटर, a rattling sound.

खटाई, acidity: dried unripe mango chips.

खटाक, *adv.* immediately, on a sudden.

खटिआ, a small bed, a cot; a bed, a couch.

खटिक, chalk.

खट्टा, *adj.* acid, sour.

खड्डी, a long stiff kind of grass, used as the substratum for thatches.

खड़, खढ़, any kind of grass, more especially a long kind of thatching grass.

खंड, a division, a piece: a country, a continent. *Added to numerals expletively, e. g.,* एक खंड, one. सात खंड, seven (*Sal.* XII.).

खंडित, *adj.* divided, broken.

खन्ना, a hole; a ditch, a moat.

खद्दा, खड्दी, a ditch; *cf.* खाधि.

खन, a moment: a time. *Frequently added to form adverbs of time,— e. g.,* जखन, when, तखन, then: *used adverbially,* खन खन, at one time at another time.

खनती, a hoe;—*an instrument commonly carried by naṭs,* (*Sal.* XVII.).

खंधक, (خندق), a pit.

खण्डोइआ, the skull, a skull.

खप्पा, a cover.

[sage.]

खबरि, खबरिआ, (खبر), news, a mes-

खंभा, a pillar, a post, the post of the lever of a well, *see* डोल, उबड़नि, डीप, and डैकल.

खम्हा = खंभा, *q. v.*

खम्हेलौ, (*dim.* of खंभा), a small post.

खरचौ, (خرج) money for expenditure; *Prov.* घर खरचौ त खतौ निचिंत, when there is money in the house, you may sleep without care.

खराचौ, खराचौनि, खराम, a wooden slipper, a patten.

खरिआ, *adj.* salt.

खरिद, (خرید) *adv.* bought, purchased.

खरिहान, a threshing-floor.

खरी, chalk.

खरेह्रा, a hare.

खलिआ, *adj.* empty; *Prov.* खलिआ हाथ मूह नहिँ पैस, a man does not lift an empty hand to his mouth.

खवास, (خواص), a male servant; *Prov.*

चोरक संग चोर, पहलूक संग खवास, with other thieves he is a thief, but in the presence of the watchman, he is simply a servant.

खस, *v. n.* to fall, to fall down, to stumble. *The usual word for "to fall," in Maithili with or without पर or पड़., e. g., खसि पड़ब, "to fall down" = the Hindi गिर पड़ना. The Past Part. is used idiomatically in the phrase बेर खसल, it is the afternoon.*

खसन, खसब, a fall, the act of falling; *Prov.* खसनेँ न लजाय, हसनँ लजाय, a man is not put to shame by falling, but by being laughed at.

खसा, a kind of coarse muslin.

खसाव, *v. a.* to cause to fall, to knock down: to toss about: to pitch a tent, डेरा खसाओल (Sal. X), डेरा खसाए देल (id. 18).

खा, *v. a. Past Part.* खाएल, खाओल is rare and incorrect; 1 *retro. cond.* खैतऊँ: to eat; to receive (punishment, abuse, &c.); to enjoy.

खाएव, (*obl.* खएवा) the act of eating.

खएवाक जोग, fit to eat.

खाक, an eater.

खाएल, *Past Part.* of खा, eaten.

खाँची or खाँझी, a basket.

खाँजौ, a net for holding mangos or other fruit.

खाकी, a beggar.

खागि, lack, want.

खाट, a bed, a couch.

खाढ़ी, a staircase.

खाना, a ditch, a moat.

खानिर, (خاطر), *prep.* for the sake of.

खाधि, a pit, a ditch; *cf.* खद्दा.

खाधुर, a heavy eater.

खान, a heap; *often used in the sense of the indefinite article, e. g. (F. 49) कौन्ह कुमैटौ खान, they made a committee.*

खानातलासा, (خانه تلاش), a house-search: the searching of the house of a suspected thief by the police.

खानि, an excavation, a mine.

खाप, a cover: a tenure of land in which rent is paid in money.

खापरि, half a broken pot, used as a platter for eating from, or for parching grain.

खामिनि, (خاوند) a mistress.

खान्ह, खान्ही, a pillar, a post.

खाय, (*oblique verbal noun 3rd form of खा*) the act of eating; *Prov.* बुद्धक मीआँ, बकरी खाय मँ राकस, the Miyā' is a fool, he gobbles goat-flesh like a goblin.

खास, खासा (F. 69), (خاص), special: chief, preeminent.

खिखिर, a fox; *Prov.* छोट खिखिर के मोट नागड़ि, small foxes have thick tails.

खिचड़ी, (Skr. कश्मर, Pr. कश्मरो) a vegetable pottage.

खिड़ाव, *v. a.* to spread, to extend;

नजरि खिड़ाव (*Sal.* VII), to extend one's vision, *i. e.*, to gaze in all directions.
 खिड़ाव, a scattering.
 खिन्न, *adj.* wasted away; thin, lean.
 खिसिआ, *v. n.* to be fretful; to be enraged; to be angry.
 खिसिआव, fretfulness; rage.
 खिसिआएल, (*Past Part. of* खिसिआ), fretful, angry.
 खिसिआह, (*fem.* °आहि) *adj.* ill-tempered, fretful, peevish.
 खीचड़ि = खिचड़ी, *q. v.*
 खीरि, rice-milk.
 खौस, anger.
 खुजल, *adj.* open: (*of a sword*) drawn (*Mars.* I. 4).
 खुटा, a peg, a post; *Prov.* खुटाक बल पड़ड़ चिकर, the buffalo calf lows on account of the firmness of the peg (to which he is tied).
 खुन, *v. n.* to be engaged.
 खुबसुरति, (خوبصورتی), beauty.
 खुरी, the hoof of an animal: *cf.* खूर.
 खुसी, *adj.* (خوشی), delighted, glad, happy: contented = खुशी.
 खुचरी, splinters of wood for fuel.
 खूँटी, खूटी, an ear-ornament.
 खूब, (خوب), *adv.* well, very, very much.
 खूर, the hoof of an animal: *cf.* खुरी.
 खुशी, (خوشی) *adj.* pleased.
 खड़हो, खड़ी, *Mung* (*Phaseolus mungo*), a kind of kidney-bean which ripens in the spring.
 खेत, a field: husbandry, *Hindi* *Loc.* खेतहिं, in the field (*F.* 12.)
 खेतमास, खेतमास, (*Skr.* मास), a kind of bean (*Phaseolus radiatus*).

खतहिं, *see* खेत.

खेद, खेध, pain, suffering.

खेप, (1) *v. a.* to cause to pass by: to pass (one's time or life).

खेप, (2) a trip, or journey. The weight of luggage which can be carried at one time.

खेबनहार, केबनहार, the punter of a ferry boat, *i. e.*, the man who punts: a rower.

खेलाव, *v. a.* 3 *fut. fem.* खेलौती, (*Ná.* 1), to cause to play, or sport, to play with: to dally. खेलार धमाउर (*Sal.* VII.) they sported madly.

खेलाव, play, sport: dalliance.

खेलाओन, खेलौना, a plaything, a toy.

खेवनहार = खेबनहार, *q. v.*

खेसाड़ी, खेसारी, a kind of grain on which bullocks are fed, hence *Prov.* तुरक तारी, बैल खेसारी, बामन आस, काचय काम, toddy is necessary for a Musalmán, *khesári* for a bullock, mangos for a Bráhmán, and service for a Káyasth.

खेवा, खेबाद, ferry hire.

खेहार, *v. a.* to pursue; खेहारनें फिर, to continue pursuing.

खेहारव, pursuit.

खै, a pit, a trench.

खैक, a hedgehog.

खैच, *v. a.* to pull, to draw, to drag.

खैतऊं, *see* खा.

खैरान, (खैरान), alms.

खैलाह, (*fem.* °आहि) *participial adj.* eaten.

खोदआ, a kind of conserve made from large dried mangos; *see* आमिसल.

खौंइका, the bark of a tree; a pocket, or bundle made by tying up the lower edge of a wearing cloth; *Prov.* बुड़बक कनेआँ केँ नौ आना खौंइका, a foolish bride takes only nine annas away in her pocket (as a present) (*Sal.* IV) गच्छना खौंइका बाँधलि, she tied up her ornaments in the hem of her garment.

खौंता, a bird's nest.

खौंप, a house, hut; a nest.

खोखस, the breast-bone.

खोखी, the sound produced by clearing the throat.

खोज, *v. a.* to seek, to search for.

खोजब, a search.

खोड़स, *adj.* sixteen; (*Vid.* XXIII. 3), there are sixteen śringāras or graces, see शृंगार.

खोनाठ, hot ashes; *Prov.* खोनाठ पोखरि अमचारा, can you warm a tank by throwing hot ashes into it?

खोपड़ी, (*dim.* of खौंप) a hut.

खोर, a heap of grain.

खोल, *v. a.* to open, unloose, खोल दे, to release.

खोलब, the act of opening, or unloosing.

खोलाव, *v. a. (causal)*, 1 *past fem.*

खोलाखलि, 2 *past fem.* खोलौल्लिहि (*Sal.* XVII), to get a person released.

खौआ, one who eats much.

खौंती, a severe kind of fever.

ग

गर, (1) *intery.* usually applied to women; lo!

गर (2), the body; *Vid.* XIX, 3, गर साज, adornment of the body.

गर (3), *Hindī for गेल*, (*F.* 59), see जा.

गगन, the sky, atmosphere. *Vid.* XXXVI, 8, (*cf. id.*, XXXV, 2, गगन नकत) गगन तारा, the stars of the sky.

गंगा, the river Ganges. *Vid.* LXXVII. 2, *Skr. Voc.* गंगे, O Ganges.

गङ्गवाह, a man who climbs trees.

गङ्गिआ, a tree.

गज, an elephant.

गजबजाहटि, confusion.

गजराज, a name of Airāvata, the elephant on which Indra rides, and which is therefore the king of elephants.

गजवाह, a netter of fish with a गाँज, or horn-shaped basket.

गंजन, a destroyer, one who destroys.

गड़, *v. a.* to fall, to be thrust into: *Prov.* कानक हले आँखि मैं गड़ल काँटी, I was about to cry, when a peg was thrust into my eye, *i. e.*, I got something to cry for.

गड़बड़ाहटि, confusion.

गड़ाँस, a halbert, a pole-axe.

गड़िवाह, a *Gurūvān*, or cartman.

गढ़, (1) a fort, a fortress, a castle.

गढ़, (2) *v. n.* to melt, to be melted; *v. a.* to melt, to dissolve.

गढ़ब, melting, dissolution.

गढ़ाव, *v. a.* to have melted, to cause

to be melted; to have cast (*of ornaments etc.*), (*Sal.* III) गहना गढ़ाव, to have ornaments made.
 गढ़ाई, hire for making gold or silver ornaments.
 गढ़ाएव, the act of getting anything melted, a melting.
 गणक, an astrologer.
 गत, *adj.* gone.
 गतर, a limb (of the body).
 गति, gait, a manner of walking: a refuge.
 गत्ता, a pair of boards, or sheet of paper, for containing manuscripts.
 गद्गद्, inarticulate utterance; sobbing; broken language.
 गदरि, a kind of autumn rice.
 गदहवा, गदहा, an ass, a donkey.
 गदहिआ, a donkey-keeper; *Prov.* बाप गदहिआ, पूत ब्रह्मचारी, the father is a donkey-keeper, and the son a saint.
 गदा, a club, a cudgel.
 गद्दी, *see* गद्दी.
 गद्द = गद्गद्, *q. v.*
 गद्, prose; as distinct from पद् or पद्य, verse.
 गद्दी, गद्दी, a cushion, a seat; a throne.
 गन, गण, a number, a mass: a sign of the plural, *e. g.*, (*Vis.* XVIII, 27)
 तारा गन, the stars.
 गनी, (غنّی) *adj.* rich, (*F.* 72).
 गप्पा, a tattler, a gossip.
 गव्य, cow's milk.
 गसन, the act of going, going.
 गसाव, *v. a.* 2nd Past. गसौलह; to cause to go, to pass (time &c.), *e. g.*, राति गसाएव, to pass the night.

गसाएव, the act of passing (time &c.).
 गसार, गसारी, गसाव, *adj.* inhabiting a village: rustic: a fool, foolish.
 गसैआ, living in the village, tame (*opposed to* बनेआ, wild); also गसार.
 गसौलह, *see* गसाव.
 गसड्डी, an early kind of winter rice, which ripens in sixty days (*hence also called* साठौ), "gumree."
 गर, (1) *v. n.* to melt; to flow down.
 गर, (2) the neck = गरा, *q. v.*
 गरज, *v. a.* (*Kanauji 3rd Pres. F. 3*, गरजत है), to roar, to bellow, to thunder.
 गरजव, a thundering noise.
 गरहथा, putting the hand on the neck = गरदनिआ, *q. v.*
 गरद, noise; outcry.
 गरदनि, (گردن), the neck.
 गरदनिआ, the act of a thrusting a person away by the nape of his neck.
 गरदा, (گرد), dust.
 गरव, a flowing.
 गरबैती, (*fem.* गरबैतिनि) *adj.* proud (*Nā.* 3).
 गरबंधन, the charmed ligature applied to a limb in a case of snake-bite.
 गरभ, a womb: a foetus: pregnancy.
 गरमौ, warmth: the hot season: venereal disease.
 गरल, *adj.* lean.
 गरस, *v. a.* to swallow.
 गरसब, a swallowing.
 गरह, a planet. (*Vis.* XVIII. 6.) there are nine planets, and this

number added to the number of the oceans,—seven, makes up the number of the graces—sixteen : see खोडस.

गरा (1), गर, the neck ; *Prov.* ग कहेत गरा हाथ, he told his servant to put his hand on so and so's neck and turn him out, but before he had got further than the ग of गरा, the attacked one came and put his hand on the other's neck, and turned him out, *i. e.*, the biter bit : *lit.* as he said "ग," he found a hand on his neck.

गराएब, a swallowing, a devouring.

गराव, to swallow, to swallow up, devour.

गरास, devouring, eating. (*Vid.* LXIII, 6 &c. गरासे *for sake of metre*).

गरीब, (غریب), *adj.* poor, wretched.

गरब्या, *adj.* heavy, weighty. *Subst.* any thing weighty : a serious fact : a weighty scandal (*Vid.* XLIV, 1).

गरुड, name of a fabulous bird on which Vishnu rides.

गरुडासन, he who sits on the bird Garuḍa ; Vishnu, who became incarnate as Kṛishṇ.

गरुहारि, *adj.* (*fem.*) pregnant.

गर्द, see गरद.

गर्दनि, गर्दनिया, see गरद०.

गभिन्न = गरुहारि, *q. v.*

गवैया, a singer, a minstrel.

गली, a narrow road, a lane.

गवहा, (گواہ), a witness ; *Prov.* चोर के गवहाक नहिं आस, a thief puts no trust in witnesses (to get him-

self off, but in the speed of his limbs).

गवैत, see गा.

गस, *v. n.* to be tight, see गसब.

गसब, the state of being tight.

गच्छ, *v. a.* to catch, to grasp : to embrace.

गच्छना, ornaments, jewelry.

गच्छव, the act of catching, or embracing.

गच्छवर, a thicket, a forest.

गच्छिकी, (*fem.* गच्छिकिनि) a buyer, a customer ; कोइरिनिक घेघ, गच्छिकि-निक अनसोहात, the goitre of the Koirinī disgusted her customer.

गच्छिड़, गच्छीड़, *adj.* deep, profound.

गह्लम, wheat.

गाइ, गार्द, a cow.

गाउनि, a songstress.

गाएब, the act of singing, a song.

गाओल, see गाव.

गाँई, a small village.

गाँओ, a village, a town = गस, *q. v.*

गाँज, गाँजी, a horn-shaped basket for catching fish.

गाँजा, an intoxicating drug, Indian hemp.

गाँड़ि, the anus.

गाँती, a small child's cloak ; *Prov.*

नाँती के गाँती न, बिलाइ के जमा, the grandson hasn't even a little cloak, while the cat has a court dress.

गाँथ, *v. n.* to be tied, to be knotted.

गाँथब, the state of being tied.

गाइ, a tree.

गाइी, a grove, a wood.

गाड़, *v. a.* to bury.

गाड़व, a burying.

गाड़ा, a cart

गाड़ी, a cart.

गाण, = गाँड़ि, *q. v.*

गाढ़, *adj.* deep, profound.

गान, the body; a limb.

गादि, sediment of foul water.

गान, the act of singing, a song.

गाम्भ, the womb (of inferior animals, not of men).

गामिनि, गामौनि, a pregnant female.

गास, a village, a town: *Prov.* ई

बुरिबक गास कसैताह, जनिका रुखान न बहुला, this fool (of a carpenter) would serve the village, where he has neither chisel nor adze: *said of one who undertakes to do a thing without possessing the means; cf. गाँओ.*

गार, *v. a.* to wring (clothes &c.), *Prov.* नाँगट नहायत गारत कौ, when a naked man bathes, what can he wring dry; *i. e.*, it is of no use taking blood from a stone, or fining a beggar.

गारत, (*English*) a guard, barracks; a prison.

गारौ, abuse, reviling.

गाल, the cheek.

गाव, *v. n.* (*old Eastern Hindi* 3 *Pres.*

गार्वाहँ) *Pres. Part.* गवैत, *Past Part.* गाखोल, 2 *imperat.* गाव, गावह &c., to sing; गावै लाग, to begin to sing; गौत गाव, to sing a song, hence *idiomatically*, to have nothing to do, to sit idly; *Prov.* बाहरवाला खा गेल, घरक गावे गौत, the visitors have eaten and gone, and the family of the house sits idly (*i. e.*, sits hungry, the visitors having eaten everything).

गावधि, गावहिँ, गावे, *see* गाव.

गास, *v. a.* to tighten, to contract.

(*Vid.* XXXIX, 7) डर गास, to tighten the chest, to draw a long breath.

गाह, *v. n.* to sing, = गाव, *q. v.*

गित, a song = गौत.

गिदर, a jackal = गौदर, *q. v.*

गिद्ध, a vulture = गौध, *q. v.*

गिरगिट, a lizard.

गिरयादिनि, *fem. of गिरहस्य*, a mistress of a house, a lady: in *Sal.* XIX,

गिरयादन.

गिरधारौ, (*Vid.* XXI, 1,) the upholder of the mountain; a name of Krishna who upheld the mountain Govardhana, and sheltered the cowherds beneath it from Indra's wrath.

गिरहस्य, गिहँस्य, (*fem.* गिरयादिनि) a householder, a family man.

गिरि, a mountain.

गिरिश, the Lord of mountains, S'iva.

गिहँस्य = गिरहस्य, *q. v.*

गिल, *v. a.* to swallow, to devour.

गौत, a song.

गौदर, a jackal = गिदर, *q. v.*

गौध, a vulture. गिद्ध *q. v.*

गौल, *adj.* wet, muddy: benumbed.

गुच्छ, गुच्छा, a bunch: a posy, a nose-gay, a bunch of fruit.

गुजर, (गुजर) a means of living.

गुजरात, the country of Gujarát.

Any wealthy and populous city such as that of Daund Málin (Sal.

IV) *is called by this name.*

गुंजरौ (*Vid.* V. 4.) a damsel.

गुंजित, *adj.* humming.

गुड़, molasses; given to children in order to induce them to do something, or submit to something, hence Prov. ई गुड़ खैने कान छेदौने, you must eat this molasses, and your ears must be bored, *spoken of an obstinate man who refuses to do a thing willingly, and who will have to be compelled; cf. गूड़.*

गुण, a quality: a virtue, a good quality: a woman's charms.

गुणसंत, *adj.* (*fem.* गुणसति), possessing good qualities, virtues.

गुन, (1) *v. a.* to count, to consider; to remember, care for.

गुन, (2) a rope, a string, a tow-rope, a bow-string: a quality; a virtue, a good quality; a woman's charms: multiplication, so many times, दस गुन, ten times: (*Vid.* LXIII, 2) $5 \times 2 \times 10 \times 10 \times 100 = 1,00,000$.

गुनव, counting, consideration.

गुनवत, (*fem.* गुनवति), गुनसंत, (*fem.* गुनसति), = गुणसंत. *q. v.*

गुनवाह, the man who tows a boat.

गुप्त, *adj.* hidden, secret.

गुप्तनाम, (گم نام), *adj.* anonymous: गुप्तनाम दरखास्त, an anonymous petition.

गुरबा, (غریبا), poor people, the poor.

गुरिआ, a bead.

गुरु, (1) *adj.* heavy, weighty: *cf.* गरुआ.

गुरु, (2) a person of importance: an elder: a spiritual preceptor: (*Vid.* XVI 5.) *The preceptor of the Daityas, who were the enemies of the Gods (see बैरी) was S'ukra, who*

gave his name to the fifth day of the week,—Friday (शुक्रवार).

गुरुजन, the elders, or senior members of a family.

गुरुतर, *adj.* very heavy.

गुलगुलाहटि, whispering, a whisper.

गुलितौ, a bow for shooting pellets of earth.

गूँथ, *v. a.* to tie, to bind, (*e. g. a nosegay as in Sal. X*).

गूड़ = गुड़ *q. v.* Prov. गूड़क नफा चूटी खैलक, the ants ate the profit derived from the molasses,—small profits quickly go.

गूर, a wound, a sore.

गटन, the neck.

गटनहार, a neck-lace.

गटह, a house.

गे, *Interj. applied only to females*; ho!

गेआन, knowledge, understanding, wisdom. (*Vid.* LI, 4, गेआने, *locative*).

गेठरी, a bundle, a parcel.

गेडुली = बेडुली, *q. v.*

गेन, a ball, sphere.

गेना, name of a flower.

गेन्हारौ, name of a flower.

गेल, गेलऊँ, गेला, गेलाह, गेलि, गेली, गेलें, *see जा.*

गेह, गेहा, a house.

गै = गे, *q. v. also lo!*

गैचौ, a kind of fish.

गैवाह, a tender of cows.

गो, *v. a.* to hide, conceal. *Indool.*

Part. indifferently written गोइ,

गोई, and गोए by Vidyapati, as it

suits his metre. गोइ or गोए धर,

to conceal. गोए is often used adverbially, meaning secretly.

गोश्वार, (*fem.* गोश्वारिन) a Gowálá.

गोइटा, dried cow-dung cakes used for fuel; see कड़ड़ा, गोरहा, चिपरी

गए, see गो.

गोएँड़, गोएँड़ा, see बाघ.

गोकुल, name of a country, where Krishna spent his boyhood.

गोचर, range, scope. नयन गोचर, the range of the eyes.

गोट, *affix denoting number, with an idea of uncertainty, e. g., कै गोट*, about how many? गोट पाँच एक, about five or so: गोट गोट, one by one.

गोट, a posture of sitting on the haunches, or "hunkers," with the feet crossed, *cf.* चुकौमाझी. *A position adopted by respectable people.*

गोट मार, to sit in this position.

गोटल, a shed set apart for keeping dried cow-dung in.

गोड़ the leg.

गोड़थरिआ, the foot board of a bed,—the end where the feet lie.

गोइत, गोइतवा, a village servant, the Gopait, the officer whose duty it is to carry out orders issued by Government to the zamindár.

गोद, lap; गोद करि ले, to take in one's lap, *cf.* *Vid.* LXXIX, 5.

गोन, gum.

गोनर, a dung-hill. *Prov.* गोश्वारक गोनर दुइ दिश चिकन, a Gowálá's dung-hill is neat on both sides. *i. e.,* every man does his own caste business well, to the smallest particulars.

गोबर, cow-dung.

गोर, (*fem.* गोरि) *adj.* fair, pale; *this complexion is considered a beauty in a woman; hence Prov.* गोरि माग गोरबै आन्हरि, a fair woman is blinded by pride.

गोरखधन्धारौ, a labyrinth: anything much confused in its meaning. गोरख was a celebrated saint or prophet of the time of Kabír, otherwise known as गोरखनाथ; a धन्धारौ is a place for keeping wealth (धन),—and hence any private receptacle for receiving a hoard. Hence it comes to mean a habitation as it does here. गोरखनाथ built for himself a celebrated house (a kind of maze), with so many winding passages that no one could find his way into it. गोरखधन्धारौ hence means anything complicated, such as the poem (*Vid.* XVII.) in which the word occurs: it also means a "puzzling," which can be taken to pieces, and put together with difficulty, and which most Indian *sonárs* can make under that name.

गोरहा, a long flat cake of cow-dung used as fuel. See कड़ड़ा, गोइटा, and चिपरी.

गोरा, an English soldier, as distinct from a तिलंगा or native soldier.

गोरीन, गोरीन्ह, *adj.* rather fair coloured, fairish.

गोल, *adj.* round, circular, globular: *Hence subst.* a heap, a mass; an ascetic's bowl carried by votaries of S'iva.

गोला, a warehouse: a granary.

गोली, a ball, a bullet; *Prov.* गोली कतङ्ग जाय, सहीना सँ काम, his bullets fly (wildly) in all directions, (but the soldier does not care), his business is to draw his monthly pay, *i. e.*, never mind how you do your work, so long as you get paid for it.

गोलौन्द, globular.

गोसाँआ, गोसाँइ, (*fem.* गोसाँइन), a man who has mastered his passions: a hermit, an anchorite: a god: a family deity: the sun, or moon, a common phrase is गोसाँइ लुकभुक करैबयि, the sun is about to set: a lord, a master.

गोसाँइन, (*fem.* of गोसाँइ), a family goddess.

गोहि, an alligator.

गोआँ, *adj.* belonging to a village; *subst.* a village.

गौडि, dry dung.

गौत, cattle-urine.

गौनिहार, a singer.

गौरनल, (*English*) a Governor.

गौरमिंट, (*English*) Government.

गौर, (*fem.* गौरि), गौरा, (*fem.* गौरी or गौरिआ), *adj.* fair, pale.

गौरब, respectability: honour, sense of honour, (*Vid.* XLI, 4): pride, (*Vid.* XLIII, 4.)

गौरी (1), the goddess Durgā.

गौरी (2), *see* गौर.

ग्रामौ, *adj.* belonging to a village.

घोखम, the hot season.

घ

घट, *v. n.* to happen, occur.

घटब, an occurrence.

घटा, a cloud (*colloquial*).

घटिआ, a Brāhman who attends at a *ghāt* or landing-place.

घट्टी, deficiency, lack.

घड़ी, a division of time. *In Mithi-lā*, 4 *gharīs* = 1 *pahar* = 3 hours.

घड़ेर, (*F.* 33) confusion, entanglement.

घनाह, (*fem.* आहि) *adj.* cunning, deceitful.

घना, a device, stratagem.

घन, a cloud.

घनघनाहटि, a great noise or disturbance.

घबहा, *adj.* full of sores or wounds.

घमँड, respectability: a feeling of respectability, pride.

घमला, an earthen water basin.

घमाएल, *adj.* perspiring.

घमौरि, a plant producing bead-like seeds. घमौरिक दाना, the seeds of this plant: a seed necklace.

घन्धौरी, "prickly-heat."

घर, a house, a home: a room, सयन

घर, a sleeping chamber. घर घर सँ, or घरे घरे (*locative*), in every

house, from house to house: घर

अप्यन जाह, go home: a wife; *Prov.*

ओभा गेलाह, घर हाथ बिहाय कै घर, the Ojhā has gone away, and left

his wife to the care of many, spoken of a wife who is unfaithful in the absence of her husband;

cf. ओभा.

घरणि, the mistress of a house, a wife;

(*Vid.* XVI, 7) the wife of Nanda was Yaśodā, who was mother of Māyā, or delusion, an incarnation

of Durgā, see तनया: (id. 3) the wife of Kāma Deva, who took bodily form as Pradyumna, was Rati, the goddess of sensual delight and love; see तनय, भगनौ-पति, सुता, and दच्छ.

घरवाला, a master of a house: a householder.

घरआ, a house.

घरेआ, adj. belonging to a house, domesticated, tame.

घाञ्जो, a wound, a sore.

घाट, a landing-place: a defile: the bank of a river at a crossing (Sal. XVIII), घाटे घाटे, (locative) at every ghāt: a ferry: adj. less, inferior to.

घाटि = घट्टी, q. v. [cold.

घाड़ौ, shivering, or contortion from घातौ, (fem. घातिनि) one who wounds, a robber, a murderer.

घानौ, the quantity of grain thrown into a pot at one time to be parched.

घाम, घामा, heat: perspiration, घाम बिंदु, beads of perspiration.

घिना, v. n. to be disgusted, nauseated.

घी, ghi, clarified butter.

घीच, v. a. to draw, drag.

घुघुर, a kind of anklet, with bells attached.

घुट्टी, the ankle; Prov. मारी घुट्टी, फुटे लिलाट, (he says) he was beaten on the ankle, and his forehead is cut, (of a false complaint).

घुड़वाह, (more properly घोड़वाह) one who takes care of horses, a groom.

घुम, v. a. to turn, to make go round.

घुमब, a turning, a whirlpool.

घुर (1), v. n. to turn, revolve: घुर, or घुरि आ, to return, (Sal. III) हिआ हारि घुरब, I shall return broken-hearted; cf. id. VIII.

घुर (2), a turning.

घुरची, a twist, tangle; entanglement.

घुरस, v. n. = घुर, q. v.

घुरसा, a sweetmeat prepared in honour of Satya Nārāyaṇ.

घून, the wood-worm, a weevil; Prov.

जबक साथे घून पिसाई, with the barley he grinds the weevils, i. e., a great man in trouble carries with him in his fall a number of small ones: (F. 6) तनिकऊँ लागल घून, he was attacked by the wood-worm.

घूर, a fire of cow-dung; Prov. घर जरीन्ह घूर बुताव, when his house is on fire, he puts out the ghūr, i. e., in many difficulties he grapples with the least.

घुलल, adj. over-ripe, too ripe.

घेच, an aquatic plant, whose white stalk is eaten by the poor.

घेघ, goitre.

घेर, v. a. to surround (Sal. XIII), घेरल चारदौस डेउड़ी, they surrounded the house on all sides: to stop, to hinder, घेर, घेर ले, to surround, collect, e. g., a herd of cattle.

घेरब, a surrounding.

घेड़, = घेर, q. v.

घेड़ब, a surrounding.

घैर, a bunch or cluster of fruit, such as plantains.

घैल, a water-jar.

घौच, the ankle.

घोषट, a veil, a covering for the face :

घोषट सार, to cover the face (*as is done by women when meeting a stranger*); *Vid.* XXIII, 5, सिर लेलि घोषट सारी.

घोघी, a kind of cloth used like a cloak.

घोड़, a horse, (*Vid.* LXXXII, 2),

घोड़वा, even a horse.

घोड़वाह, *see* घुड़वाह.

घोड़सार, a horse's stable.

घोड़हिआ, a horse-dealer.

घोड़ा, (*fem.* घोड़ी) a horse = घोड़, *q. v.*

(*said to be borrowed from Hindi*).

घोर, *adj.* frightful, fearful, dreadful : dark, black.

घोरआ, damp, moist : (*Sal.* XIV), *it is the custom among athletes, to besmear their bodies, when covered with perspiration, with dry earth which, owing to the body being moist, adheres. Imitators, however, who do not exert themselves, but who wish to pass themselves off as muscular men, have to smear their bodies with moist earth :* घोरआ माँटी देह मँ लगाव, to apply moist earth to the body, *cf. id.*

XVII.

घोल, a great bustle, or noise.

घोआ, *adj.* covered with sores.

घोर = घैर, *q. v.*

च

चकीर, the tail of the *Borassus Flabelliformis* used as a fly-flapper, a "chowry."

चक, a circle : a paste-board : = चाक, *q. v.*

चकभाउर, the act of flying in circles like a hawk.

चकसक, brilliancy, glitter. *adj.* brilliant, shining.

चकराई, breadth, extent.

चकरी, a millstone.

चकला, a paste-board, = चाक, *q. v.*

चकवा, the Bráhmaṇi duck, *Anas casarca*, a bird of a snowy white colour.

चक्री, a millstone.

चकू, (چاقو), a knife : *esp.* a knife for cutting betel-nut.

चकेवा = चकवा, *q. v.*

चकोर, the mountain partridge, *Perdix rufa*. *Said to be enamoured of the moon : also to have a graceful gait and beautiful eyes, to each of which, either of these of a woman is often compared : hence used to signify a beloved woman.*

चचरा, a kind of vegetable.

चंचल, *adj.*, (*Fem.* चंचला, and चंचलि). unsteady, tremulous : fickle.

चटकन, (चाट), the palm of the hand.

चटपट, *adv.* at once.

चटसाला, (*Sk.* चेट), a school.

चटिआ, a student.

चट्टी, a place where carts meet to sell grain, a small market, a "chutty."

चढ़, *v. a.* and *v. n.*, (3 *Simp. Pres.* (*Vid.* LXXXII, 2) चढ़क for चरैक, *see Gram. App.* § 104: *Sal.* XXI, चढ़ेक for चढ़ेक, *genitive of the third oblique form, of the verbal noun*), to rise, to mount, to mount a seat, to sit, to approach.

चढ़ती, a rise in price.

चढ़व, the act of rising.

चढ़मुतवाह, (one who makes water standing up) a slang term for a European.

चढ़ाएव, the act of causing to mount.

चढ़ाक, a rider, one who is fond of riding on, or mounting things, (such as trees, &c.)

चढ़ाव, *v. a.* to cause to mount; to put: to fasten in any position; to tie: to apply (an unguent or ashes).

चतुर, *adj.* clever, dexterous, wise.

चतुरता, cleverness, dexterity.

चतुरपन, = चतुरता, *q. v.*

चतुराई, चतुरै, = चतुरता, *q. v.*

चतुरानन, he who has four faces, Brahmá. [fortnight.

चतुर्थी, the fourth day of a lunar

चतुरदशी, चतुर्दशी, the fourteenth day of a lunar fortnight.

चनचनाहटि, speaking loudly, vociferousness.

चनदरसा, चनरसा, the moon.

चनवा, expansion, breadth.

चंद, चंदा, चंद्र, चंद्रसा, the moon.

चंदन, sandal-wood: (*Ná. 4*) चंदनक गछिआ, a sandal-wood grove or tree.

चंद्रहार, a necklace.

चपल, *adj.* fickle.

चपलता, fickleness, wantonness.

चपेटा, the palm of the hand, a blow with the palm of the hand, a slap.

चभचा, a small pond or tank.

चमड़ा, (*dim. of चाम*), skin, leather.

चमेटा = चपेटा, *q. v.*

चमेली, a kind of flower which yields a fragrant scent.

चमोटी, a strip of leather.

चंपक, name of a tree, or its flower.

चर, *v. n.* to feed, to graze (of cattle).

चरण, चरन, the foot.

चरना, a small cloth tied tightly round the waist: (*Sal. XI*) चरना

चढ़ाव, to put on this cloth.

चरव, the act of grazing.

चरवाह (1), a slave, a servant.

चरवाह (2), चरवाही, a tender of cattle.

चराई, the wages of a herdsman: the grazing of a field: चराईक मोकदसा, a cattle trespass case.

चराएव, the act of tending cattle.

चराव, *v. a.* to tend, or graze cattle.

चरित, actions, deeds: the tale of a person's deeds.

चचौइक, a gossip.

चल, *v. n.* to move: to go: to hasten (*Sal. XXI*) चलवै, *instr. of 1st form of verbal noun* by going.

चलि हो to go out, चलि भेलि (*Vid. XXI, 1*), she went out. चल or चलि आ, to come away, चल or चलि जा, to go away, (*Sal. XI*) to arrive.

चलव, going, travelling: speed, rate of speed.

चलती, increase in reputation or fame.

चलाना, *adj.* despatched; *esp.* sent up for trial (*e. g. H. 44*).

चलित, *adj.* set in motion, agitated.

चउ, *def. num.* the four.

चउ दिसि, *adv.* the four directions, on all sides.

चाउड़, ashes.

चाउर, rice : *Prov.* चाउर ताउर बै नहिं
कनिसार धियाव, you have no rice
&c., and yet you are having the
parching-furnace lit.

चाँही, a kind of cattle food, com-
posed of spring crops cut before
they are ripe, and then dried.

चाँड़ी, a prop, a support, a tempo-
rary pillar.

चाँद, the moon : चाँद मंडल, the
circle of the moon.

चाँप, *v. a.* to press, squeeze.

चाँपव, the act of pressing.

चाक, a cart wheel : a potter's wheel :
a paste-board on which flour is
rolled with a बेलना *or* rolling pin.

चाकर (1), *adj.* broad, wide.

चाकर (2), a paid servant, *opposed*
to चरवाह (1), an unpaid servant.

चाकू, (چاقو), = चकु, *q. v.*

चाट (1), *v. a.* to stroke, to lick.

चाट (2), the palm of the hand :
a slap, a blow.

चाटो, a slap, a blow.

चान, the moon : चान चाँग, a moon-
like body : *at the festival called*
Chaurchandá, food and sweetmeats
are not eaten until the moon rises,
hence the proverb, कगह चान,
की लपकह पूड़ी, let the moon rise,
that you may snatch at the cakes,
used with reference to one who
is impatient.

चानन, sandal-wood : an unguent of
sandal-wood paste, *whose appli-*
cation is said to be very cooling
to the body : it is noted for its
fragrancy, and hence is contrast-

ed with the सीमर tree which has no
fragrancy, and bears no fruit, but
which has a beautiful flower.

चाननी, moon-light, moon-beams.

चानी, silver.

चान्ना, the sister of Fátimá the
mother of Hassan and Husain.

चापी, *or* चाफी, a lake.

चाम, skin, leather.

चामर, the tail of the *Borassus fla-*
belliformis ; a fly-flapper, a
"chowry."

चार, a thatch.

चारि, *adj.* four.

चारिम, *adj.* fourth. (*Vid.* XVI, 5).

The fourth day after Sukrabár
(Friday) is Sombár (Monday),
see गुरु, बैतै. The fourth after
Sukra, the Guru or preceptor of
the gods is therefore Som, or the
moon. Som married the fourth
daughter of Daksha, viz. Rohiní.

चार (1), *def. num.* the four.

चार (2), चारु, *adj.* tender, delicate :
exquisite.

चाल, a calling ; (*Sal.* XX.) चाल कर,
to call out.

चालनि, a sieve : *Prov. concerning a*
man who is extravagant : कान
पुख क भेलऊँ गाय, चालनि लै
हुदावे जाय, of what man have I
become the cow ? he has brought
a sieve to milk me. Cf. रूप.

चाञ्ची, an intestinal worm.

चाञ्चौस, *adj.* forty.

चाह, *v. a.* and *v. n.* to wish for, to
desire : to wish, *forming a desidera-*
tive with the third oblique form of

the verbal noun of another verb :
see gram, § 190, e. g. करै चाह, to wish to do, धरै चाह, to wish to seize : to be about to, to be on the point of, forming a compound verb in the same way.

चिकन, *adj.* slippery ; polished : shining.

चिकनिआ, one who is always shining and clean : a pretty person.

चिकर, *v. n.* to cry, shout ; (*of an animal*) to low, &c.

चिकुर, hair, locks of hair.

चिकन, = चिकन, *q. v.*

चिड़चिड़ी, a kind of tree.

चिड़िया, a bird ; *Prov.* चिड़ियाक जी जाय, लड़िकाक खेलौना, the bird is a plaything for a child, but loses its life thereby, i. e. what's one man's meat, is another man's poison.

चित (1), *adj.* having the face downwards, see पड़ब.

चित (2), mind, intellect : senses ; heart.

चितंग = चित (1), *q. v.*

चित्रा, the fourteenth *nakshatra* or lunar mansion after the commencement of the rains.

चिता, a leopard, a "cheeta."

चिंता, thought, meditation : चिंता करब, to meditate.

चिन्ह, *v. a.* to know, to recognize. (*Vid.* LXVI, 10) चिन्हिरे I recognize : चिन्ह जान, to be acquainted with a person.

चिन्हब, recognition.

चिन्हले (*Sal.* XVIII,) = चिन्हल, one with whom one is acquainted.

चिन्हार, acquaintance, recognition.

चिपरी, a small cake of dried cow-dung for fuel. See गोइटा (*which is a larger kind*). गोरहा, and कड़ड़ा.

चिर, *adv.* long, slowly.

चिरंजिव, (*Fem.* चिरंजीवि) *adj.* long-lived ; used as a complimentary interjection, may you live long.

चिराव, (*Mrs.* 2) *Muhammadan* 3 *Past*, चिरालकै, *v. a. caus.* of चौर (3), to get split.

चिलतह, armour.

चिल्लू, a method of holding the palms of the hands together, in the form of a cup, so as to hold water.

चिहा, *v. n.* to gaze around one in horror, or dismay : to be astonished.

चीकन = चिकन, *q. v.*

चीकस, *adj.* pounded, powdered.

चीज, (چیز), an article, a thing.

चीठी, a letter, an epistle.

चीन, an autumn grain (*Panicum italicum*).

चीन्ह = चिन्ह, *v. a.* to mark, to note, observe, recognize, *Prov.* उपजल आँगन पोथारै चीन्ही, we note a man's crop by the heap of straw in his yard.

चौर (1), vestments, clothes, apparel : frequently चौरै for sake of metre.

चौर (2), *adj.* cut up into small pieces.

चौर (3), *v. a.* to split, to shave.

चुक, *v. a.* and *v. n.* to make a mistake : to perform insufficiently.

(*Vid.* LXXIX, 2,) चुकलौह = चुकलऊँ.

चुकीमाली, a position of sitting on the haunches *or* "hunkers," *cf.* गोठ.

चुगल, a backbiter, a slanderer.

चुगलपन, चुगली, backbiting, slander.

चुचुकार, *v. a.* to pat (saying चुचु to) any person, *or* animal: to ingratiate oneself with a person.

चुट्टी, an ant.

चुप, *adj.* silent. चुप हो, to become silent, to hold one's tongue.

चुपे, *adv.* privately.

चुंबित, *adj.* kissed.

चुरलाह (Fem. छाहि), *Participial adj.*, pounded.

चुहड़, चुहड़माल, name of a celebrated king of thieves, who lived at Mokámá, and who was the enemy of Salhes.

चूटी, चूटी, an ant.

चूड़ा, a preparation of rice, which is first half-boiled, then parched, and finally pounded flat.

चूड़ि, bangles, *or* armlets made of glass, sealing-wax, &c.

चून, चूना, lime, white-wash: चूनक टीका, a white patch of lime on the forehead, a disgraceful mark.

चूप = चुप, *q. v.*

चूप चाप, *adv.* silently.

चूसा, a kiss. चूसा दे, to kiss (*of a woman*), चूसा ले, to kiss (*of a man*).

चूरन, powder.

चूरल, *adj.* powdered.

चूल्हि, a cooking fire.

चेगा, a chicken.

चेत, *v. a.* to care for, to think of.

चेह, a mark, a sign.

चेप, a clod.

चरा, (*Sk. रचेष्ट*), a man-servant.

चेरी, a maid-servant.

चेला, (चेष्ट), a disciple.

चेहा, *v. n.* (*Sal. XIX*) = चिहा, *q. v.*

चैत, the name of a month, *Chaitra*, March—April.

चैन, ease, calmness.

चोख, *adj.* sharp, *Prov.* नोख सजदूरी,

चोख काम, sharp (good) wages, sharp work.

चोट, pain, suffering.

चोय, *v. a.* to pluck a bird; *p. p.*

चोयल, plucked, hence thin, reduced in size; *Prov.* चरै जाय, चोयल आव, he went away to graze, and has returned thinner than before.

चोथौनी, the wages, *or* act of plucking feathers from a bird.

चोद, *v. a. coire*: चोद्वैसा, a debauchee.

चोर, a thief; *Prov.* चोरक मुँह चाँद सन, a thief's face is as innocent as the moon's; चोर न्यायहिं नष्ट, a thief is destroyed by justice being done him; चोर कतऊँ इंजोत सहे, a thief cannot bear the light; चोर चोर ससिञ्जात भाई, all thieves are first cousins; चोरक भगवा डाही, burn a thief's body-cloth (*see* भगवा), *i. e.*, disgrace him as much as possible; चोर चउलाह फाँसी, तँ नौ गोटा केँ संग के, the thief went to be hung, and took nine (honest men) with him; चोर केँ गरहया उसास when a thief is caught by the nape of the neck he is happy (that he is not knocked down by a club instead).

चोरनी, a thief's wife; *Prov.* चोर
कसाय, चोरनी कोटी मुँह दे कानथि.
the thief has gone out to work,
and when his wife weeps at his
going she has to put her head
into a grain chest (that no one
may hear her, and suspect).

चोराव, *v. a.* to steal.

चोरि, चोरै, theft: चोरि कर, to steal.

चौल, a joke.

चौली, a kind of tight-fitting bodice,
worn by prostitutes, in order
to support and keep firm their
breasts.

चौँर = चामर, चञ्चोर, *q. v.*

चौकन्ना, a horse that is given to
shying.

चौकी, a long low table for sitting
on.

चौकीदार, a village watchman, = कोत-
वाल, *q. v.*

चौकीदारी, = कोतवाली, *q. v.*

चौठ, *num. adj.* fourth.

चौठार्द, the fourth part of anything
(*Vid.* LXIII, 3,) $40 - 4 = 36$:
of which the fourth part is 9
which is नव, which also means
youthful.

चौड़ा, *adj.* broad.

चौड़ार्द, breadth.

चौतरफौ, (چوטרफी) *adv.* on four sides:
on all sides.

चौतार, *adj.* clever, intelligent.

चौदह, *adj.* fourteen.

चौदिशि, चौदिस, चौदिसि, *adv.* on
four sides: in all directions.

चौर, चौरै, a marshy place, or low-
land: चौरँची चौरै, (*F.* 54) across
the marshes.

छ

छञ्चो, *num.* six.

छकड़ी, छकड़, a cart: a bullock calf
with six teeth which is considered
a bad sign, hence *Prov.* मुइल
बरदा छकड़ी, a dead bullock is
called a छकड़ी, *i. e.*, now it is dead
every one abuses it; *i. e.*, the
grapes are sour.

छगारल, *adj.* warned by experience.

छगु, *v. n.* to be pleased, delighted.

छगुएब, the being pleased.

छटरपटर, *onomatopæ. adv.* smack;
with a smacking sound.

छटिसार, a school.

छटिसन, a kind of tree, the *Sapta-*
parṇa, *Echites scholaris*.

छठ, (*Fem.* छठि), *adj.* sixth.

छत, a wound. (*Vid.* XXXVIII, 3.)
नखछत, wounds made by finger-
nails; scratches; compounded with
भरै, *q. v.*

छत्ता, an umbrella.

छत्तौ, a man of the warrior caste,
a Kshatriya.

छथि, छथौन्दि, *see* छथ.

छन, a moment, an instant. छन छन
कै कँ, moment by moment.

छनाक, a hissing sound, a hiss.

छप, (1) छपा, *v. n.* to conceal oneself,
to hide.

छप, (2) छपाव, *v. a.* 3rd fut. fem.
छपौतौह, or incorrectly (*Ná.* 1)
छपौतौ), to cover, to conceal.

छपब, covering, hiding.

छपन, *adj.* fifty-six.

छपा, (1) *v. n.*, *see* छप (1).

छपा, (2) a seal: an impression.

कपास = कप, *g. v.*
 कपाव, *v. a. see* कप (2).
 कप्या, a printed paper, a newspaper.
 क्य, destruction, loss.
 करप, *v. n.* to jump.
 करपव, jumping.
 कल, (1) deceit, fraud.
 कल, (2), कलज, कलाह, कलि, कद, *see* अक.
 कज, 3 *pres. of* अक, a form not noted in the grammar.
 कहरौ, a shadow.
 काउनी, the thatching or roof of a house.
 काउर, ashes : dust.
 काँ, काँह, shade, a shadow.
 काँक, (or *dim.* काँकौ) an earthen pot in which milk is curdled.
 काज, *v. n.* to bloom, be beautiful ; to appear lovely.
 काटल, *adj.* bruised, injured.
 काड, *v. a.* to leave, to desert, to let go : the indeclinable participle काडि, is used as a preposition meaning, except, *e. g.* Sal. VI, तोहरा कारि, except you. *Of.* कोड.
 काती, the breast, the bosom, the heart.
 कान, a fetter, hobble ; *Prov.* गदहा गेलाह सरग, कान लगले गेलैन्हि the donkey went to heaven, and took his hobble with him, *i. e.*, vices follow one to a future life.
 काया, a shadow, a shade.
 काल, skin.
 कावा, the calf of the leg.
 काहरि, काहौँ, a shade, a shadow ; discoloration.
 बिचाचीन, the present given to the midwife at the delivery of a son.

बिक्का, a sneezing, a sneeze.
 बिति, the earth. (*Vid.* LIX. 3), the son of the earth was the planet Mars (मंगल,) the word मंगल also means Tuesday.
 बिर, बिरि आ, *v. a.* to be scattered, dispersed.
 बिरव, बिरि आरव, scattering, dispersion.
 बी, *see* अक.
 बीन, *adj.* lean, slim.
 बीनी, slimness, tenuity.
 बीप, a fishing-rod : the cross-bar of a lever for raising water from a well, *see* डोल, उबहनि, खंभा, and डेङ्गल.
 बीप काप, *adv.* here and there in different directions.
 बीपा, a long flat dish of metal.
 बीर, milk.
 बुकौ, a kind of stud fastened as an ornament to the nose ; *Prov.* कहावे लै सैयद, चोरावे लै बुकौ, by name he is a Sayyad, but he will steal even a nose-stud.
 बुट, *v. n.* (or कुटि जा) (3 *fut. used in sense of present* (*Harkh.* XI. 10) कुटत), to be released : to be cured : to leave, go away.
 बुटव, release.
 बुधरपन, (*Skr.* शुद्र), acting like a Śūdra : meanness.
 बुरिँ, *see* बुरौ.
 बू, *v. a.* to touch.
 बूब, touch.
 बूट, *adj.* free, untouched : uncared for.
 बूति, touch.
 बूर, बूरा, a large knife : a razor : a dagger : *Prov.* मख सँ राम, बगल सँ

कूरा, *Rām* in his mouth, and a dagger under his arm: *spoken of a smooth-tongued villain.*

कूरी, *instr.* कुरिऐँ, for कूरिऐँ, *see gram.* § 5, *add*; a small knife, a penknife; a maid-servant.

कैस, prosperity.

कै (1) = कय, *q. v.*

कै (2), कैक, कैन्हि, *see* अक.

कैल, कैला, one who wears brilliant apparel: (*in a bad sense*) a fop.

कोकड़ा, a boy.

कोट (*Fem.* कोटि), *adj.* small, young, कोट भाइ, a younger brother; short.

कोटपन, smallness, meanness.

कोटा, (*Fem.* कोटी) = कोट, *q. v.*

कोटाई, youth, childhood.

कोड़, कोड़ाव, *or* काड़, *v. a.* to release, unloose: to open (a door) (*Vid.* LXXVII, 1): to send away, *Prov.* भिंगर कोलत रना रनी, तखन कोड़व जना जनी, when the cricket begins to chirp, it's time to send away your friends one by one, *i. e.*, don't sit up late.

कोड़ाव, release.

कोड़ौनी, ransom.

कोपी, a small umbrella made of bamboos and large leaves.

कोमुख, one who has six faces, the god of war, *Kārtikeya*.

को, *num.* six.

कोड़, a strong, robust boy.

कोड़ा, a boy.

कोराट, an ash heap, *cf.* काडर.

ज

जइओ, *conj.* although.

जइवति, a damsel, a girl.

जँ, *conj.* if.

जक, *adv. & prep.*, as, like, as it were.

जकर, जकरहिँ, जकरा, *see* जे.

जकाँ, *adv. & prep.* like, as.

जखन, *adv.* when.

जग the world. (*F.* 37) जग जानित known throughout the world, famous. जगजिआर, famous. (*F.* 5) जग भर (*or* भरि) the whole world; *or* throughout the world.

जगजिआर, *see* जग.

जगत, the world; जगत भरि, having filled the world, *hence* throughout the world; जगत जननि, the mother of the world: a proper name, name of the maternal uncle of Chuhar Mál.

जगदीशन, (*F.* 55) God.

जगला, *adj.* (*for* जगलाह) wide-awake = जागल; *Prov.* जगला पुरुखक नहिँ होए नास, destruction never comes to him who is wide-awake.

जग्य, a sacrifice, an offering.

जंग, equipment.

जंगल, a wood, a forest, a wild, a jungle.

जंगला, a grating: *esp.* the wooden grating at the top of a well to prevent any person falling in: window-bars.

जगह (جگہ), place.

जगाव, *v. a.* (*caus.* of जाग), to awaken.

जजन, a sacrifice, an offering.

जजमान, one for whose benefit sacrifice is done: a householder: a customer: one who seeks for any thing.

जंजाल, confusion, trouble.

जड़ाज, *adj.* studded or set with jewels.

जड़ि, a root. जड़ि काट, to cut off by the root. (*F.* 11.) जड़ि कटौलक, he caused the paddy to be cut off by the root.

जड़, dull, ignorant.

जंठ, (*English*), a Joint-magistrate.

जत, *adj.* as much as, such.

जतन, effort, endeavour, device: shampooing.

जतवा, *Rel. pro.* whatever.

जतेक = जत, *g. v.*

जदि, *conj.* = जौ, *if.*

जन, जना (*F.* 17), (*Fem.* जनौ, *Letter*), a man, a person; a labouring man.

जननि, जननौ, a mother.

जनम, (1), birth, life, existence.

जनम भर (*or भरि*), *or* (*Sal.* II) जनम पाए, having filled one's life, hence ever since one's birth: जनम जनम (*Sal.* XV), throughout all future lives.

जनम, (2) *v. n.* to be born; *Prov.*

जनमल्ल पूत जाई सरि, ढीढ़ा ला श्रीभार्द, a son who has been born, (*i. e.*, is living) is dying of cold, while they are performing incantations for the safety of a child in the womb, *i. e.*, a bird in the hand is worth two in the bush.

जना, (*F.* 17) = जन, *g. v.* *Cf* होड़.

जनि (1), *conj.* not. (*Prohibitive only used with imperative.*)

जनि (2), *adv.* and *prep.* as if, like, as it were.

जनिक, जनिकर, जनिका, जनिकाँ, जनिकै, *see* जे.

जनितऊँ, *see* जान.

जनौ *Fem.* of जना, *see* जन, होड़.

जनु (1), *conj.* not (*Prohibitive, only with Imperative*): (*Finali sensu*) in order that not (*with Conditional or Prospective Present*), *see* जनि (1).

जनु (2), *adv. & prep.* as, like, as it were, *see* जनि (2).

जनेर, *janer*, a tall species of winter millet, used as a fodder for cattle.

जनैशौ, जनैत, *see* जान.

जंत, *v. a.* to press, to squeeze.

जंतब, pressing, squeezing.

जंतर, a charm, an amulet.

जंतवा, a stone mill for grinding corn; *cf.* जाँत.

जंतु, an animal, a living creature.

जन्म, birth, life: *the Skr. form of* जनम, *g. v.*

जप, (1) *v. a.* to utter, to murmur, to say.

जप, (2) muttered prayer, silent prayer.

जपब, muttering.

जब, *adv.* when: *also conj.* if (*e. g.* *Nū.* 4).

जसा, a kind of court dress, principally made up of white petticoats.

जसाई, जसाए, a daughter's husband, a son-in-law; a bridegroom.

जसादार, (جاسدار), a Jamadār (*of a native regiment*), a head-constable.

जसान, (جوان), a youth, a young man.

जसानित, (ضمانت) security, bail.

जसाय = जसाई, *q. v.*

जमुना, the river Yamuná, or Jumna.

जसाट, a large circular ring at the bottom of a well, on which the brick work of the walls is founded.

It is made of जामुन or Jámun wood: hence its name.

जय, victory: *Interj.* victory! जय राम, "Victory to Ráma."

जयराम, *see* जय.

जर, *v. n.* to burn: *Prov.* ककरो घर जरे, कैचो तापे, one man's house is being burnt down, and another warms himself at it, *i. e.*, what is one man's meat, is another man's poison.

जरनेल, (*English*) a General.

जल, water, जल हीन, deprived of water, सौन जल हीन, a fish out of water, बिना जल्ले, (*F.* 10) without water: tears, जलपात, the falling of tears.

जलज, born in the water,—a lotus.

जलद, a cloud: जलद समय, the season of clouds, the rainy season.

जलदाता, one who pours out funeral libations for a deceased: a son or heir.

जलदी, (جلدي), *adv.* quickly.

जलधर, that which holds water: a cloud.

जलधरी, a water-pot.

जलनिधि, the receptacle of water: the ocean, whose son (*Vid.* XVIII 3.) was the Moon.

जवाब, (جواب) an answer: an explanation, *Sal.* XXI, सभटा जवाब कहि

हेल, he explained the whole affair: responsibility.

जस, glory, fame.

जसु, *see* जे.

जहर, (زهر) poison.

जहलखाना, (*English* "jail," and خانه) a jail, a prison.

जहाँ, *adv.* where.

जहाज, (جہاز) (*old Eastern Hindī accusative plural जहाजहिं, F.* 29), a ship.

जहान, (جهان), the world.

जहिना, *Rel. adv.* as.

जा (1), *v. n.* (*the following forms have been noted in the selections.*

3 *Simple Pres.* जाई, 3 जाए, जाय:

Pres. Part. जाइत, *Fem.* जाइति:

Fut., 1 जाएब, 2 जैबह, 3 जाएत; 2

Imperat. जाक, जाह (*sometimes*

जाहे *for sake of metre*) जाऊ,

and जाऊ: 3 *Retro. cond.* जाइत,

or (*Hindī, F.* 40) जाता: *Past*

Part. गेल: 1 *Past*, गेलऊँ, 3 गेलाह,

(*of which गेला, is an abbreviated*

form), *Fem.* गेलि and गेली (*for*

गेलीहि): *Indecl. Part.*, जाइ, जाए,

जाय: *Adv. Part.* गेल्ले, जाइतै, जैतहिं,

and जैतहिं. To go, बहराय जा, to go

out, जाए जुम, to arrive, जाऊ जाऊ,

go, be quick: to go away: to

stop, to cease (*as rain*): to be

destroyed. *With Past participle,*

and sometimes with Indeclinable

participle of another verb, it gives

a passive sense, e. g., कहल जा, and

sometimes कहि जा, (Vid. LXXIII,

4) *and Irreg. कहिय जा (Vid.*

XXXI, 2) (*for explanation of*

कहिय, see कह), to be said: *with*

Indeclinable participle of another verb forms a numerous class of compound verbs, e. g., भसि जा to float away, सोपि जा to entrust.
जा (2), see जे.

जाइ, जाइत, जाइति, जाइतें, जाई, जाए, जाएत, जाएब, (1), see जा (1).

जाएब, (2), the act of going : motion.
जाँघ, the thigh ; the leg.

जाँत, जंतवा, a mill-stone ; *Prov.* जाइखी पटना जोड़ा एक जाँत, I go to Patna for a pair of mill-stones, like a Newcastle man going to London to buy coals.

जाग, *v. n.* to awake from sleep, to arise, to have one's passions aroused ; *Past Part.* जागल, awake.
In Vid. X, 7, जागै, for जागि (Indecl. Part.), for sake of metre.

जाट, जाटि or जाटि, the central post of an oil or sugar-mill ; the central post of a tank.

जात, जाति, race, caste, kin.

जाता, see जा (1).

जादू, (جادو), magic, enchantment.

जान, *v. a.* 3 *Pres.* (F. 35) जानः 1 *Retro. Cond.* जनितहुँ (*Vid.* LIII, 5.) *Pres. Part.* जनैत (F. 30) gives the Kanauji जानत to know, to understand, to pretend : *Irregular Passive, (Vid. XLI, 5) जानिए, it is known ; so the form is explained by pandits, but it may also be the 1 Sim. Pres., 'I know.' Past. Part.* जानल, known, जानल अर्थ, that of which the meaning is clear.

जाननिहार, knowing, सभ जाननिहार, omniscient.

जानब, knowledge.

जाप, *v. a.* to mutter, to recite.

जापब, reciting, muttering

जाबजिब, जाबजौब, *adj.* lifelong.

जासाथ = जसाई, *q. v.*

जाम, a *pahar*, or watch of the day or night. (*Vid.* XXIX. 3.) जामे *Instr. used for Loc.*

जामिनि, the night.

जामुन, a kind of tree with a bitter purple fruit.

जामीन, that which is born, a son ; *Prov. (on an unworthy son)* हरिनक जामीन खगर भेल, दुइ भागि कै जंगल गेल, a hog has been born to a deer, and both have run away to the forest.

जार, *v. a. (caus. of जर)* to set on fire, to light, to burn : आगि जार, to light a fire.

जाल, a net : a collection, mass.

जासैं, see जे.

जाह, see जा (1).

जाहि, जाहि लय, जाही, see जे.

जाह, जाह, जाहे, see जा (1).

जि, *v. n.* = जौ (2) *q. v.*

जिअब, life.

जिया, life : (*Sal.* XXI) जिआ ले, to come to life.

जिआन, (جيان), harm, fault (*Sal.* XIV).

जिउ, life, soul.

जिजिर, a chain.

जिनका, see जे.

जिब, = जीब, *q. v.*

जिबयु, see जी (2).

जिवन, = जीबन, *q. v.*

जिमि, *adv. and prep.* like.

जिमि जीमो, = जिमि.

जिले, (ضلع) a district.

जिह = जीह, *q. v.*

जी (1), life: *an affix of respect as in the Letter, p. 2.*

जी (2), जि, *v. n.* (3 *pros. cond.* जीबयि (*Vid. X, 10*), जीवे (*Vid. II, 5*), 3 *imperat.* जिवयु (*Vid. LVIII, 2*), 3 *fut. fem.* जीउति (*Vid. X, 1, &c.*), *past part.* जीउल): to live.

जीउ, life, soul.

जीउति, जीउल, *see* जी (2).

जीति, victory.

जीन, (جن) a saddle.

जीब, life, (*Vid. X, 10*) जीबयि जीवे, she may live in her life, *i. e.* live indeed: soul, जीब दे, to give one's soul to a thing, to do it with all one's heart.

जीबयि, *see* जी (2).

जीबन, life.

जीबा, (*F. 14*) *adj.* living.

जीमो, *see* जिमि जीमो.

जीह, the tongue.

जुआनी, (جواني), youth; manhood.

जुग, a pair: both, कुच जुग, (my) two breasts: a period of time, an age; *repeated becomes an adverb*, जुग जुग, for ages.

जुगल, = जुगल, *q. v.*

जुगति (*Sk. युक्ति*), device: dexterity.

जुगम, जुगल, a pair.

जुटे, *adj.* (?) together, (*F. 57*).

जुड़ाएल, *adj.* having one's fill, satisfied.

जुड़, a battle.

जनि, *conj.* not = जनु (2) *q. v.*

जुना, a grass rope.

जुबति, a damsel.

जुदराज a prince: an heir-apparent.

जुबानी, (جواني) *adv.* by word of mouth.

जुम, *v. n.* to arrive: to approach:

जुमी जुमी "I'm coming," जाइत

जुम, (*Sal. VII*) or जाए जुम, (*Sal. IX*), to arrive.

जुलफी, (جلف). short hair: hair not allowed to grow to its full length.

जूज, जूजी, the penis.

जूट, *v. n.* to grow fat. जूटल गत (*F. 71*) their limbs waxed fat.

जूड़ा, a woman's braided hair.

जूड़, जूर, (*Fem.* जूड़ि, जूरि) *adj.* cool (*Vid. L, 3*).

जूरा, the knot of a woman's hair, = जूड़ा, *q. v.*

जे (1), *rel. pro. adj. and substantival*; the following forms have been noted; *Nom.* जे (*with correl.* से) and

जेह (*only once* (*Vid. XVII, 7*),

with correl. सेह): *oblique form*,

जनि, जा, जाहि and (*Mars. 1*), जाही:

instrumental, जे: *genitive*, जेकर

(*only once in Vid. L, 5*), जकर,

जकरा, जनिक, जनिका, जनिकर,

and जसु (*F. 43 gives the Hindi*

जिनका): *Dat.* (*Vid. L, 4*) जकरहिं:

who, which, what, that; whoever,

whatever: जाहि लै for the sake

of which, wherefore; *cf.* कि लै: जे

किबु, (*F. 4*) whatever: जे केबो,

whoever.

जे (2), *conj.* that.

जे तरहे *adv.* as, like.

जे भर, *adv.* wherever, where.

जे किबु *see* जे.

जेठ (*fem.* जेठि), eldest, according to

Hindú custom, the wife of an elder

son can only talk to, or joke with

her husband's younger brothers,

and, similarly, a husband can only

talk and joke with his wife's

younger sisters, hence the proverbial piece of advice **जेठि बिचाइलै** सभ ह्याय सारि, by marrying the eldest daughter of a family, all (her sisters) are your sisters-in-law (and you can joke with them).
जेठौतौ, the share of an eldest son.
जेना, *adv.* as, like.
जेसाव, *v. a.* to feed : to satisfy (*Vid.* L, 8).
जेसाएब, feeding.
जेन्हर, *adv.* where, wherever, = **जैभर** *q. v.*
जेहन, *adv.* as, like.
जेहिं (*F.* 2) = **जेहन**.
जेहिखन, *adv.* when.
जै, *interj.*, victory!
जैथो, *conj.* even, though.
जेतहिं, **जेतहिं**, **जैताह**, **जैबह**, *see* **जा** (1).
जैसे, *adv.* as, like.
जेह, *see* **जे**.
जोग, *adj.* fit, suitable: *subst.* name of a sept or tribe of Bráhmans: a sacrifice, a penance.
जोगता, fitness, suitability.
जोगमंत, great, of high dignity.
जोगी, an ascetic.
जोगिनिष्ठा, a female ascetic.
जोजन, a league, a measure of distance; *Prov.* **जोजन खाय, से कोस खाय**, he who enjoys a property extending over a league, is disgusted at one extending over only a kos.
जोड़, **जोर**, *v. a.* to unite, **हाथ जोर** or **कर (कल) जोर**, to join the hands in respectful supplication (*Sal.* I): to clasp in one's arms.
जोड़ब, uniting: clasping.

जोतिष, astronomy: astrology.
जोती, brilliancy: brightness.
जोर (1), (**जु**), strength; force. **जोर बर जोर**, forcibly.
जोर (2), = **जोड़** *q. v.*
जोरि, **जोरौ**, (*Properly Indecl. Part.* of **जोर**, used adverbially) tightly, firmly, *but see* **जोड़**.
जोलहा, a man of the Jolhá or Weaver caste. *They are renowned for their stupidity, and for doing things at the wrong time, E. g., Prov.* **कोचा चलल बास केँ**, **जोलहा चलल बास केँ**, the Jolhá went out to cut grass (in the evening), when even the crows were going home; *cf.* **भुतिआ**, **जौ**, and **बहसल**.
जोह, *v. a.* to look for, seek.
जोहब, search.
जौ (1), barley; *Prov.* **जोलहा जानथि जौ काटे**, does a Jolhá know how to cut barley? *i. e.*, he can't do anything.
जौ (2), (*Sal.* XVI) = **जब**, when; **जौ लागि**, until.
जौं, *conj.* if.
जौंपथ, **जौंपै**, = **जौं**, *q. v.*
जोड़ि = **जोरि**, *q. v.*
जौवन, youth (of a man or woman), prime.
जौमति, a damsel.
जौरि, a rope made of hemp, or grass; *Prov.* **जौरि जरल ऐदन ठासँ खदि**, the rope may be burned, but the strands still remain; *i. e.*, a rich man who is come down in the world retains his pride.
ज्ञान, knowledge, wisdom; (*frequently* **ज्ञाने** for sake of metre).

इ

भखइति, भखै, भखैत, *see* भाँख.

भगड़ा, quarrel.

भगड़ाज, भगड़ीआ, *adj.* quarrelsome.

भट, भटभारि, *adv.* quickly; *cf.* भार.

भटा, *adv.* quickly: unawares.

भन, a chirping sound (*as of a cricket*): a tinkling sound.

भनभन, भनभनाहटि, a tinkling sound.

भप, (*Ná. 3, भप द्य*), *adv.* at once.

भपइति, *see* भाँप.

भपट, swooping down suddenly upon anything, a swoop; भपट मार, to swoop.

भपना a cover.

भपसी, a long continued rain; *cf.*

भापस.

[भापस

भापास, a violent shower of rain; *cf.*

भरना, a cascade.

भोलफल, a dim light, twilight; *cf.*

भोलफल.

भलिवाह, a player of cymbals (भाल).

भाँकौ, the act of spying, or peeping.

भाँख, *v. n. pres. part.* भखैत, *fem.*

(*Vid. LXXII, 5*) भखइति, *verbal*

noun irreg. (Sal. XIV.) भखै for

भाँखै, to hang down the head in

shame: to grieve, lament; *Prov.*

(*in Aghan the crops are stored for*

the year) अगहन घटल भाँखब कवेक,

if your store is exhausted in

Aghan, you will lament (the whole

of the rest of the year); *cf.* भख.

भाँखी, a bush, a shrub; *cf.* भाखड़.

भाँझौ, a small kind of Nepáli dog.

भाँटि, the hair of the private parts.

Prov. भाँटि लपारनँ मुरदा हलुक, is

a corpse lighter by pulling out the

jhāṭi? i. e., it is no use to pay

five rupees, when you owe a *lakh*.

भाँप (1), *v. a. pres. part.* भपइत

(*Vid. VII, 6*), *indecl. part.* (*Vid.*

XXXVII, 2) भाँपौ for sake of

metre. To cover, conceal. भाँपि

ले, to cover, to conceal (*Vid.*

XXVII. 4. लेल for लेलि for sake

of rhyme): (*Vid. XXXII. 1*) भाँपि

न होए, cannot be covered.

भाँप (2), भाँपब, the act of covering,

a cover: (*Vid. XXXVIII. 4, भाँपे*

Loc. sing.) काँपे, चाँद मंडल जुनु

राजक भाँपे, she trembles as the

moon doth at the covering of

Ráhu, *i. e., as the moon when*

eclipsed.

भाँस, *adj.* pungent.

भाक, damp firewood placed on the

top of a fire-place to dry.

भाखड़, a shrub, a bush.

भाड़ा, ordure.

भाड़ौ, a small kind of drinking cup.

भाड़ू, that which sweeps, a broom.

भाप = भाँप, *q. v.*

भापनि, a cover.

भापस, a violent shower of rain; *cf.*

भपसी, भपास, भौसा.

भाम, भामा, black, over-burned bricks.

भासब, *adj.* having the colour of

भामा, black.

भार, (1) a series of iron bars let in

horizontally to the sides of a well,

serving as steps, like the rungs

of a ladder; women sometimes

threaten to drown themselves in a

well, but never intend to do so:

hence the saying to a man who

makes great professions without

intending to carry them out, झाड़ भार डुबै दह मोहि, "you say 'Let me drown myself,' let go the *jhār*, (to which the woman is supposed to be hanging)": bushes, brambles.

भार (2) *v. a.* to sweep, repetition भारि भरि (*Ná. 1*), having swept: to shake, भट भारि at once: to comb, or straighten the hair.

भारव, a sweeping.

भारौ, a vase; a drinking vessel.

भाल, cymbals.

भिकभोर, *v. n.* to struggle.

भिकभोरव, struggling.

भिङ्गुनी, a kind of vegetable.

भिङ्गुर, a cricket; *Prov.* भिङ्गुर चढ़लाच बकुचा पर, कहयि, हाथो हमर छि बापक, the cricket perched on a bundle of clothes, and said it was his father's elephant.

भिटुकि, (*cf.* भुटकी) a potsherd, *Prov.* थाकल नटुचा भिटुकि बटोर, when a dancer is tired he collects only potsherds, *i. e.*, leave off in your prime.

भिनसा (*Sal. VII*) name of a servant of Salhes.

भिसभिमिचाँ, tinkling toe ornaments.

भौल, a lake, a marsh.

भौलम, a strong bowed piece of wood with a heavy chain hanging to the two extremities. It is used to test the lifting powers of a gymnast.

भौलहौल, (*Sal. XIV.*) small lakes, ponds.

भौसा, a slight drizzling rain, *see* भापस.

भुम्बुचन, *adj.* poor, indigent, mean. भुटकी, or भुटका a potsherd; *cf.*

भिटुकि.

भुसक, an earring.

भुर, *v. n.* to wither, to be parched: to burn.

भुरव, burning, withering.

भुरि, repetition of भारि, *Ná. 1*.

भूठ, *adj.* false, lying.

भूर, *adj.* burnt.

भौँभ, a thicket, an impassable and dark collection of brambles.

भौँभन, a length of split bamboo.

भौँटि, भौँटौ, (*Sal. XI*), the pig-tail of hair worn by certain castes of Hindús.

भौँपड़ा, भौँपड़ी, a small grass hut.

भौखरा, low scrub, underwood; scrub jungle.

भोर, broth, soup.

भोरौ, a small bag. भोरा, a ditto of a larger kind.

भोल, lampblack, soot.

भोलफल, the time for lighting lamps when night has set in; *cf.* भालफल.

भौँरुल, *adj.* half-burned, scorched.

ट

टकावा, टका, टका, money: a rupee:

Prov. (in Musalmán dialect)

मँ मरि जैहौँ, टकावा न भजै हौँ, I may die, but I won't change a rupee, (*of a miser*).

टकुचा, (*Dim. of टाकु*), a small skewer.

टकुरौ, a needle, a spindle.

टका, *see* टका.

ढंक, a spasm, a pang.

ढंगरि, the foot, the leg ; ढंगरि साबित
हो, to have one's foot established,
hence to dare (*Sal.* X) ; cf. ढाँग.

ढट्टी, a mat ; a screen, a mat shutter
or door.

ढनटनाहटि, a tinkling sound : tink-
ling.

ढभका, fresh water, water newly
drawn.

ढर, *v. n.* to break, नीन न टर
(*Vid.* LIII, 3), my sleep did not
break.

ढहलू, a servant.

ढा, a definitive suffix used after nu-
merals, *e. g.* षोढा, six, see *Letter*.

ढाँग, (1) the leg ; cf. ढंगरि.

ढाँग, (2) *v. a.* to hang, to hang up (*Sal.*
VII) : ढाँगि दे, *id.* (*Sal.* XVIII) ;
Prov. about two misers, माँगै जाय,
नौ ढाँगै चाह, one goes to beg, and
the other wants to hang him ;
to cause to carry, to load : *Prov.*
(a weaver addresses a man who
has seized him to carry a load,
but who is delaying) ढंगकहत ढाँगह,
नहिँ त नौ नरौक चर्कति होएत, if
you will load me, load me quickly,
otherwise I shall lose an amount of
work corresponding to nine shut-
tles.

ढाकु, a skewer.

ढाट, a mat, a screen.

ढाड़ or ढाड़ा, an earthen oil-pot :
diminutive ढाड़ी.

ढापी, a kind of bamboo fish-net.

ढिङ्गला, an immature mango, before
the stone is formed.

ढिङ्गची, a patch, a wafer : a secta-

rian mark on the forehead ; a
patch of silver or vermillion on a
woman's forehead, surrounded by
the बेनौ, = बेडुलौ, and मेडुलौ
c. f. *Sal.* XVII, XVIII.

ढिङ्गला, a young mango.

ढिडिही, a kind of bird. *It is a bad
omen to hear its voice.*

ढीक, ढीकि, a pigtail (of hair), worn
by certain castes of Hindús, when
worn it should be worn long.
Hence Prov. नढी पूत नडहरा ढीक,
a gipsy's son has a short pig-tail,
i. e., is not a good Hindú ; cf. *Sal.*
XVII, where Salhes is directed to
shave off his pig-tail, in order that
he may resemble a gipsy.

ढीका, a mark, a patch, a commen-
tary : a patch on the forehead,
a mark of disgrace when white.

ढुकवाह, (more properly ढोकवाह), an
asker.

ढुट (1), ढूट (1), *v. n.* to break : to
be disarranged, put out of order
(*I.* 67) : (of sleep) to cease, break.
(*Sal.* XII) : ढुटि जा (or ढुटिए जा
Vid. XXVI, 3) : to break in pieces.

ढुट (2), ढूट (2), breakage; loss ; *Prov.*
बेसवाक ढूट सन्यासी, that (the posses-
sion of) which is a loss to a har-
lot (*i. e.*, chastity), is (gain to)
a saint ; *i. e.*, what is one man's
meat is another's poison.

ढूक, a piece, portion (*Sal.* XXI) पाँचो
ढूक कपड़ा the five pieces of cloth
which form a complete suit, see
p. 19, note.

ढूगर, an orphan,—one whose father
or mother is dead.

टुट, = टुट (1) and (2), *q. v.*

टुंगर, a kind of prickly fish.

टेढ़, *adj.* crooked; *Prov.* चलै न जानी, अंगना टेढ़, you do not know how to walk, and you blame the unevenness of the courtyard.

टेव, to note: to notice.

टेवन, the act of taking note of any particular thing: (*as a thief notes houses in which he can commit a theft on the following night*). (*Sal. X*), टेवनेँ फिर, to go about noting houses (as a thief).

टेवब = टेवन, *q. v.*

टोक, (1) a grove of trees, a wood.

टोक, (2) *v. a.* to ask, to question.

टोकड़ा = टिकुला, *q. v.*

टोकवाह, one who asks; *cf.* टुकवाह.

टोपड़, an application to prevent the recurrence of ague. *It is composed of certain leaves and medicines wrapped together, and is fastened to the feet or limbs.*

टोल, a quarter of a town, a village: टोलै टोलै (*F. 70*), in every quarter of the town.

टौचाएल, *adj.* unlooked for: unnoticed.

ठ

ठञोर ठेहर, a fixed residence, a home, *Vid. LXXXI, 4; cf. दौर.*

ठक, *or* ठग, a robber: an assassin.

ठकल, *adj.* robbed.

ठढेरि, a worker in brass: *Prov.* ठढेरि ठढेरि नहिँ बदला होय, two workers in brass never traffic together,

(*for if they did it would be "Diamond cut diamond"*).

ठाँठि, (*fem.*) barren, (*of a woman or female animal*).

ठाट, the bamboo frame of a thatch, or of a mat house. [to stand.

ठाढ़(1), *adj.* standing erect. ठाढ़ हो,

ठाढ़(2), ठाढ़ि हो, *v. n. (Indecl. Part.*

ठाढ़ी, (*Sal. X.*) *for* ठाढ़ि), to stand: to stand still.

ठाढ़ब, the act of standing.

ठान, *v. a.* to drag: to hold fast, to grasp; बासर ठान (*F. 17*), to fast.

ठानब, pulling.

ठाम, ठामा, a place: appearance, form. (*Vid. II, 2, and XXXVIII, 6, ठामेँ for loc ठामे*).

ठारि, the branch of a tree; *Prov.*

ठारिक चुकल बानर, आरिक चुकल किसान, a monkey fallen from a branch, is like a cultivator who loses the crops of his field.

ठीक, *adj.* and *adv.* exact: exactly.

ठीका, a contract, piece-work.

ठेकर, *adj.* one who refuses pertinaciously to obey orders, obstinate.

ठेकाना, (*F. 31*), a fixture, an appointment.

ठेठ, *or* ठेठा, *adj.* pure, genuine.

ठेस, the act of stumbling: *Prov.*

ठेस लागे परबत, फोरौ घरक सिलौठ, he stumbled over a mountain, and (out of revenge) smashed his curry stone; ठेस लगनेँ बुधि बाढ़े, stumbling increases a man's carefulness.

ठेहर, a word without definite meaning, attached to ठञोर, *see* ठञोर ठेहर.

देही, weariness, *see note to F. 43.*

Trans. ; देही उतार, to take away weariness, to shampoo. टे० उतर, to be shampooed.

डेऊन, डेऊनि, the knee.

ढौंढ, the bill of a bird.

ढोकरा, a wooden peg for stirring up grain while it is being beaten in a ढेकुल,

ढोप, a drop : *Prov.* आइ भाइ केँ ढोप नहिँ, बिलाइ केँ भर संग, (at a wedding) not a drop of vermilion and oil have been given to the near relations, while the cat has it all over the parting of her hair : *Hence generally,* the division has been unfair.

ढोर, the lower lip.

ढौर, place, ढौरहिँ, there, *Prov.* पड़लै पाबइ ढौरहिँ ताक, if you would find a thing lying before you, look for it there, *i. e.*, there are none so bad as those that won't see; *cf.* टखोर.

ड

डरार, the boundary line of a field.

डकैत, a robber, a "dacoit."

डगड़ी, a winnowing basket.

डगसग, the act of trembling, or quivering.

डगर, waste land used for a pathway : a road.

डक, (*cf.* *Sindhi* डंग), the bite of a venomous reptile, or insect.

डटो, the foot stalk of a plant : the beam of a pair of scales.

डपौ, the bark of a tree : bark.

डलू, a ladle.

डमखार = डपौ, *q. v.*

डमर, a tabor, a kind of drum.

डंबर, pomp.

डर, fear, alarm. *Instr.* डरै, through fear, *e. g.* *F. 21.*

डाँट, (1), the foot stalk of a lotus.

डाँट, (2), *v. a.* to threaten : डाँटि ले, *id.*

डाँटव, threatening.

डाँड़, (1), a staff.

डाँड़, (2), *v. n.* to stand upright.

डाँड़ब, standing upright.

डाँड़ि, a rower of a boat : a line.

डाँरा, the waist, the loins : *Prov.*

कुकुर सरयि खाय बेगर, डाँरा दिरेन्हि लोह, the dog is dying of hunger, and you have put a chain round his waist, *spoken of one who does not take proper care of the things he possesses.*

डाक, a calling out : call, the distance to which a person can make his voice heard ; *hence,* influence, power.

डाकिनि, a witch.

डाकू, a robber.

डामौ, a kind of grass, used for making string. [twig.]

डार, डारि, the branch of a tree ; a

डावा, a kind of large earthen cup.

डाला, a present given to the father of the bridegroom, on the departure of a marriage procession.

डिड़िया, to blubber : to cry foolishly (*as a beggar by the side of a road who gets nothing*).

डिमिकि, *onomatopœ. adv.* patter, with a pattering sound.

डुब, *v. n.* to dive : डुब दे, *id.*

डुबाव, (*v. a.*) to cause to dive, to sink (*active.*)

डुमरि, डूमरि, (*Skr. उदुंबर*), the glomerous fig tree, *Ficus glomerata*. It is said that men cannot see its flowers.

डुछड़ी, the doorway, or entrance, of a house ; the outer portion of a house through which entrance is made into the inner portion ; *this is specially adopted when the house is a large one ; hence a large building, a palace.*

डेग, डेगे, a footstep.

डेढ़, one and a half : a few ; *Prov.* डेढ़ गोठ घोड़ी, नौ गोठ फौज, (*spoken of one who makes display when he cannot afford it*), the owner of one and a half (*i. e.* two wretched) mares, goes about (like a lord) with an army of nine servants.

डेढ़ गुरिया, डेढ़ी ले चार, a necklace reaching to the navel, with only one or two beads on it.

डेन, the arm ; the wing of a bird.

डेरा, (1), *v. a.*, and *v. n.*, to fear ; to be afraid of : *Past Part.* डेड़ाएल, fearful, terrible.

डेरा, (2) a temporary residence, a lodging : a tent, डेरा खसाए दे, to pitch one's tent, to fix on a place for a lodging.

डोइ, a kind of spoon, used by Musalmáns, for stirring pottage. *The corresponding word for Hindús is दाबि.*

डोंडा, a stream, a small river.

डोर, डोरै, a string : a lace (of a bodice &c).

डोल (1), the bucket of a well, *see* उबहनि, झीप, खंभा, and डँकुल.

डोल (2), *v. n.* to swing. To shake, to move, to be put in motion : डोलि जा, *id.* ; न डोले, it is motionless.

ढ

ढंग, method, manner : ability ; *Prov.*

बोलक ढंग नहिं, गेल कचहरी, he did not know how to speak, and went to the cutcherry ; (*natives always select their most eloquent friend to go to cutcherry and give evidence for them*).

ढर, *v. a.* and *v. n.* to distil ; to shed : to flow.

ढरब, flow.

ढाक, a large kind of drum.

ढाकनि, an earthen cover of a pot, &c.

ढाकौ, a kind of large open basket.

ढाढ, a fence or railing.

ढाढी, manner, way, custom.

ढाबूस, a toad.

ढाल, a shield.

ढाह (1), the high bank of a river.

ढाह (2), to level, to raze.

ढाहब, levelling.

ढिठाई, (*see* ढौठ), firmness.

ढौठ, (*Skr. दृढ*), *adj.* firm.

ढौड़ा, a gravid womb.

ढौल, a louse.

ढँकार, a belch ; considered a sign of

good eating, hence *Prov.* घर खरची नहिं डेउड़ी पर ढेकार, he has no money in his house, and yet he belches as he comes out of the doorway (to persuade people that he has had a good feed).
 डंकुल, the counterpoise of the lever of a well, see डोल, उवहनि, झोप, and खंभा : a machine for pounding grain or bricks, a pestle.
 ढंग, the stump of a tree (*Sal.* XV).
 ढेकी, or ढेकी, a mortar, a pounding machine.
 ढेवाहि, constant repetition; pertinacity.
 ढेर, ढेरि, ढेरी, a heap : a quantity : much.
 ढेलसास, a sling.
 ढोचार्द, the cost of carriage of anything.
 ढौंढ, a kind of non-venomous serpent.
 ढोड़ी, the navel.
 ढोल, ढोलक, a drum, ढोल ढाक, the music of drums.
 ढौर, *v. a.* to make clean : to polish : adorn.
 ढौरब, the act of cleaning.

त

त, तँ, *conj.* yes : *illatively* then.
 तदचो, तँदचो, *adv.* still : nevertheless.
 तदखन, *adv.* at that very time : immediately.
 तद, (*Vid.* XLV, 1) a sign of the abl. case (rare).
 तक, *prep.* up to, as far as.

तकइ, see ताक.
 तकर, तकरा, see से.
 तकाजा, (تکاجا), dunning, repeatedly asking for anything.
 तकितऊँ, तकैत, see ताक.
 तखन, *adv.* at that time, then : when declined, takes a base तखनु, *e. g.*, तखनुक, of then, of that time.
 तखनु, see तखन.
 तंग, a horse's girth.
 तंगी, a load, a burden.
 तज, *v. a.* to desert : to leave : to give up.
 तजब, desertion : giving up.
 तजवीज, (تجویز) decision : thinking : तजवीज कर, to decide : to think ; (*Sal.* XIII) तजवीज करै, she began to think, लागलि *being understood*.
 तड़कौ, an ear-ring.
 तड़तड़ाहटि, trickling.
 तड़ाक, quickly, immediately ; suddenly.
 तड़ित, lightning.
 तत, ततवा, see से.
 ततमत, delay.
 ततहिँ, *adv.* in that place, there.
 ततेक, *adj.* so far, so much.
 तथिऊँ, *adv.* there.
 तन, the body : तनसन, body and soul.
 तनय, a son : (*Vid.* XVI. 3) the son of Rukmini was Pradyumn, who was an incarnation of Kām Deb, whose wife was Rati, see भगनी, पति, सुता, and दच्छ : (*id.* 5) the sons of Aditi are the gods, and their enemies (बैरी), are the Daityas, see अदिनि, and बैरी : (*id.*

6) the son of the sea which was swallowed by Agastya is the pearl-oyster, and its treasure is the pearl, see कुंभतनय, अचन, and कौख.
 तनया, a daughter. (Vid. XVI, 7) the daughter of Yaśodā, the wife of Nand was Māyā, or illusion, who was an incarnation of Durgā. Hence Durgā is here called the daughter of Yaśodā: (Id. XVII, 2) the daughter of Bāṇāsura the son of Bali was Ushā, and her husband was Aniruddh who was the son of Pradyumn, the son of Kṛishṇ.
 तनि, तनिक (1), तनिकर, तनिकडँ तनिका, तनिकाँ, see से.
 तनिक (2), straw, thatching-grass; Prov. जनिका उकन तनिक फुकक न, (a man) who does not know how to blow alight a straw (fire), i. e., an idiot.
 तनु = तन, *q. v.*
 तप, penance.
 तपसी, one who performs penance.
 तपोवन, a grove devoted to penance.
 तब, तबने, *adv.* then.
 तम, darkness.
 तमघैल, a water-jar.
 तमस, *v. n.* to be enraged.
 तमसब, rage, anger.
 तमसा = तमस, *q. v.* [obligation.
 तमसुक, (تمسك), a bond, a written
 तमासा, (تماشا) show, spectacle.
 तमोलि, तमोली, a seller of betel leaf.
 तर, surface: bottom: hence *prep.* below, at the bottom of, beneath, under.
 तरंग, a wave: a whirlpool (to

which a woman's navel is frequently compared): love, passion: Vid. XLVI, 1, and LXXVIII, 2, तरंगे for the sake of metre.
 तरणि, तरनि, the sun.
 तरफ, (طرف) a side: a party to an agreement.
 तरल, a kind of dish consisting of vegetables cooked in ghī or oil: it is peculiarly a rich man's food, and is supposed to be fattening; Prov. तरल खाय, पुनु गरल जाय, he is a rich man, and yet he is lean.
 तरागन, plural of तारा, a star (Vid. XVIII, 2), *q. v.*
 तरास (1), thirst.
 तरास (2), trembling: fear, terror: Vid. VII, 5, and XXVII, 1, तरासे for sake of metre.
 तरासल, *adj.* thirsty.
 तर, a tree: a shrub, a bush, कंटक तर, a thorn-bush.
 तरबारि, तरबारिचा, a sword. [grown.
 तरण, तरणत, *adj.* tender: ripe, full.
 तरणी, a full-grown damsel (Vid. LXXIX, 1). [XIV].
 तरंगना, name of a mountain (Sal.
 तल, surface: bottom, base: the palm of the hand.
 तलाई, a small pond.
 तला, the sole of a shoe.
 तसर, silk, "tusser."
 तसला, a rice-pot.
 तछ, see से.
 तह, *prep.* amid, amongst: *adv.* therefore, consequently; cf. तह.
 तहाँ, *adv.* there.
 तहि, *adv.* therefore.
 तहिना, *correl. adv.* so.

ता, ताक (1) (*Vid.* III, 3), *see* से.

ताँनी, a leathern thong.

ताक (2), *v. a.* 3. *Simp. Pres.* तकइ
(*F.* 18), and (*Vid.* XXVII, 4,
and LXXIV, 4) ताकयः 1. *Retro.*
Con. तकि तज्जः *Pres. Part.* तक्कैत,
to look at, to watch : to seek.

ताकब, looking at : search.

ताकै, *see* से.

ताख, a hollow in a wall, used as a
shelf, or cupboard.

ताखी, a cap.

तागौर, (तागौर), *adj.* removed, dis-
missed ; of land diluviated, wash-
ed away ; *Prov.* मौआँ एक लेल
जागौर, मोर होइत भेल तागौर ; घुरिकै
तकलन्हि अपना गाथाँ, गाँड़ि नंगौटी
फले खाँ, a Miyā' bought an estate,
and next morning it was washed
away ; he went back to look for
his village, all in rags with the
airs of a lord, (*see* नंगौटी).

तात, a father. (*Vid.* XVI, 10) *the*
father of Sita, who was the wife
of Rām, who was the enemy of
Rāban, was Janak. See पतनी,
अरि, and राबण. Janak obtained
Sita for his daughter, after per-
forming a very severe penance.
(*Id.* XVII, 2) *the father of Ani-*
ruddh, who was the husband of
Ushā, was Pradyumn, whose
father was Kṛishṇ, who being an
incarnation of Vishṇu, was the
husband of Lakshmi, whose father
was the Ocean.

ताथरि, *adv.* so far, till then, *see* से.

तान *v. a.* to pull : to tighten : to
pitch (a tent) तान दे, *id.*

तानब, pulling : tightening.

तानी, warp : तानी भरनी, warp and
woof.

ताप, *v. n.* to warm oneself. आगि
ताप, to sit over a fire.

तापति, the lord of that, (*cf.* से).
(*Vid.* XVI, 8) the lord of the
bull is Siva, who rides on a bull,
see पति, and कामधेनु.

तापर, *see* से.

तापच, one who performs penance : a
hermit.

ताम, तामा, copper.

तामस, anger.

ता मे, *see* से.

तारचंद्र, the stars and the moon ;
the moon encircled by stars.

तारा, a star : (*Vid.* XVIII, 2)
तरागन, *plur.* the stars : *here*
means the ring of silver-coloured
stars on a forehead (*called* बेनी),
surrounding the round patch of
vermilion (*called* टिकुली). गगन
तारा, the stars of the sky.

तासम, तासह, ताचि, ताचै, *see* से.

तिखर, a kind of starch.

तिऊँ, *adj.* third.

तितल, *adj.* wet : slack, limp.

तिथि, तौथि, a lunar day.

तिनि = तौनि, *q. v.*

तिमन, cooked vegetables.

तिमिर, darkness.

तिरहुतिआ, an inhabitant of Tirhut,
a Tirhutia Brāhmaṇ ; they are
very particular about this caste,—
hence proverb, तौनि तिरहुतिआ,
तेरह पाक, three Tirhutia Brāhmaṇs
will cook in thirteen different
places.

तिरिचा, (लौ), a woman : a lady : a damsel.

तिरिपित, *adj.* pleased, satisfied.

तिलक, the mark *or* marks made by Hindú males, with coloured earths, on the forehead, and between the eyebrows: hence, as in *Vid.* XXXIV. 5, any ornamental mark on the forehead, even on the forehead of a female, such as the श्रृंगार.

तिलंगा, a native soldier, as distinguished from गोरा, a British soldier.

तिला, तौल, a grain of sesame : a moment, an instant : तिला एक लागि, for a moment, for an instant.

तिहरा, see तेंह.

तीन, *adj.* bitter: *Prov.* अघारल बक केँ घोटो तीन, a satiated crane considers the पोछी fish bitter, Hunger is the best sauce.

तीतल, = तिलल, *q. v.*

तीथि, (*Vid.* LXVI, 1) = तिथि, *q. v.*

तीनि, *adj.* three. In *Vid.* IX, 1 and *ff.* there are many plays on this word.

viz., (1.) तौनिक तेसर, the third vowel after the third = उ: तौनिक बाम, that which is to the left of the third vowel, *i. e.*, आ, which is to the left of इ: आ and उ form together the word आउ "come."

तौनिक तेसर, the third number after three = five = पंच, which also means पंचवाण the God of love, (2) तौनि, a word of three syllables, *viz.*, माघव, which is a name of Krishn. तौनिक तेसर, the third day after the third day (Tuesday) of the week = Thursday =

दहस्यति, which also means "life" (*Amara.* I, 3, 24). In the third line तौनि, and तौनिक तेसर mean the same as in the second, except that दहस्यति does not mean "life," but the Saint Brihaspati. (4th line) तौनिक, concerning, *or*, connected with the word three.

तौनू, the three (*Sal.* XX).

तौर an arrow; *Prov.* तौर न कसान, मौझी कथी केँ पैठान, he has neither bow nor arrow, and how does the Miā' call himself a Paithān: the bank of a river, (*Vid.* LXXVIII, 1, तौर locative).

तौल = तिल, *q. v.*

तुअ, see तौह.

तुमड़ी, an ascetic's gourd; *Prov.* तुमड़ी फुति गेल, बाह र गोसाईं, a pretty ascetic! with a broken gourd!

तुर, तूर, cotton wool, *Prov.* तुर लदे ते पनु बाह लदाय, the bullock which now carries cotton, will bye and bye carry iron.

तुरग, तुरंग, a horse; *Prov.* हर बहे बैलवा, बैटे खाय तुरंग, the bullock is yoked, and the horse does nothing and eats.

तुलित, तुल्य, तुल, *adj.* equal to, like: equal alike.

तू, तूअ, see तौह.

तूँति, the mulberry tree.

तूर, cotton, = तुर, *q. v.*

तुल, *adj.* like, equal to: alike, equal.

ते, तेँ, तेँहि, *adv.* therefore: for this reason.

तेआ, (*F.* 22) = तेज, *q. v.*

तई, *adv. emphatic*, even thus (*F.* 19).

तेखरि, (*Sal.* III) a kind of flower.

तैतरहै, *adv.* so, in that manner: *cf.* से.

तैभर, *adv.* there, = तेहर, *q. v.*

तेगा, (تِیگا), a sword: a scymitar.

तेज, *v. a.* (*Vid.* XXVIII, 7) 2nd *Imperat.* तेज; to desert, to leave: to give up: to abandon: to shed (tears &c.): to distil: तेजि दे, *id.*

तेना, *adv.* so, in this manner.

तेपहरा, the afternoon, (*lit.* the third watch.)

तेहर, *adv.* there, in that direction, on that side; *cf.* तेसर.

तेरह, *adj.* thirteen.

तेल, oil; तेल कुँड़, oil and pots, *i. e.*, the necessities of life.

तेलि, an oil-seller; *Prov.* तेलिआ सँन धीविआ घाट, एकरा मुंगरा, ओकरा जाट, a washerman is no worse than an oil man, the former has his pestle, and the latter his mill-post.

तेसर, *adj.* third: in *Vid.* IX, there are many plays on this word. *viz.* तौनिक तेसर *see* तौनि: *Vid.* LIX, 3, द्वितिसुत तेसर, the third after the son of the earth *i. e.*, (*see* द्वितिसुत) after the planet Mars (संगल). संगल also means Tuesday, and the third day after Tuesday is Thursday, which is बृहस्पति, which also means the planet Jupiter. This planet does not rise till near morning, and hence is said to increase the pain

of a woman separated from her husband.

तेसरा = तेसर, (*only used in oblique cases, e. g., Vid.* LX, 3) *q. v.*

तेहन, *adj. and adv.* such, so.

तेहि, *see* से,

तेहिँ, *adv.* so.

तेहिखन, *adv.* then, at that time.

तेहिटास, *adv.* there, in that place.

तैखो, तैदो, तैओ, *conj.* still, nevertheless.

तैँ = तैँ, *q. v.*

तैँखो, तैँओ, *conj.* still, nevertheless.

तैसे, *adv.* so.

तो, *Hindī* for तौ (*F.* 39), *q. v.*

तौ, तौँ, *Pro.* 2nd pers.; the following forms have been noted; *nom.* तू, तुअ, वूअ, तौँ, तौँह, or emphatically, especially, in the vocative, तौँहौँ तौँहे, तौँहै, तौँहैँ, तौँहैँ: *obl.* तूअ, तौहि, तौही, (lengthened for metre, *Vid.* LXXVIII, 5), तौहरा, तौरा; *instr.* तौहैँ: *gen.* तूअ, वूअ, तौहर तौहार; the forms तौहरा and तौरा are also found, but only as oblique genitives (*e. g., Sal.* XIX) or with the final vowel lengthened for the sake of metre (*e. g. Vid.* XXXIV, 1): तौहर (*Sal.* VII) occurs only once and is borrowed from *Hindī*: *Voc.* तूअ &c. as above; thou.

तौँहौँ, तौँहे, तौँहैँ, तौँहैँ, *see* तौँ,

तोड़, तोर, *v. a.* to break; to pluck (a flower).

तोतराह, one who stutters.

तौन, a pot-belly.

तौनैल, *adj.* pot-bellied.

तोर (1), = तोड़, *q. v.*

वार (2), वारा, *see* वौह.

वारित, *adv.* quickly, instantly.

वाहर, वाहरा, वाहरे, वाहार, वाहि,
वाही, वाहँ, *see* वौ

तौ, तौँ, तौँपै *or* पय, *conj.* (*correlative of जौँ, if*) then; in that case.

तौनी, a small outer garment: a towel.

तौला, an earthen boiler.

त्रिआ, a woman; a lady, a damsel.

त्रिबलि; the three wrinkles *or* creases on a woman's stomach below the navel.

त्रिवेनिआ, a trijunction point; a place where three roads *or* rivers meet.

त्रिभवन, the three worlds, earth heaven and hell, the universe.

लचा, the bark of a tree.

य

यन, the udder, *or* dugs of any lower animal.

याक, *v. n.* to remain, continue: to be weary.

याकनि, weariness.

याकन, remaining, continuance.

याकल, *adj.* (*part.*) weary.

यार, (*or dim.* यारौ), a plate for eating from, a "thalee."

याल, mud.

याह, bottom.

यिक, *v. subst.* to be, *see* grammar.

यिकइन, यिकइँ, यिकाह, *see* यिक.

यिर, यौर, *adj.* firm; quiet, tranquil.

योकि, योकि, *see* यिक.

युक, *v. n.* to spit.

युकहा, one who spits often.

युथन, the mouth of a lower animal.

थौथ, थौथा, *adj.* toothless.

थौथी, *adj.* toothless; hence garrulous, talking nonsense, voluble; *Prov.* थौथी आग पथी कि करत, what good is a book in front of a babbler.

थोड़, *old abl.* थोड़इ, *adj.* little; short: small: few.

थोथी, the mouth.

द

दइ, a queen.

दए, दएह, *see* दे.

दँश, the act of biting, *or* stinging; frequently दँशे *for* metre.

दकाँ, *see* दे.

दक्षिन, दखिन, the south.

दखिनहिआ, an inhabitant of the south.

दगध, *adj.* burnt, parched.

दगरिनि, a midwife.

दंगैल, a quarrelsome man; a brawler.

दक्षिन, the south: *see* दखिन.

दक्क, the celebrated hero Daksh.

(*Vid.* XVI, 3) *he was the father of the 27 nakshatras, or lunar mansions. The fourth lunar mansion was Rohini; see* सुता.

दक्षिन, *adj.* southern, belonging to the south: *also* *subst.* the south.

दक्षिनाहा, an inhabitant of the south.

दक्षौन = दक्षिन *q. v.*

दड़िनौ, a kind of dried mango, *see* आमलि.

दंड, a staff: a measure of time: a

fine: (*Sal.* XVII) an exercise among gymnasts in which the only portion of the body touching the ground are the palms of the hands and the toes; the body is then extended or swung backwards and forwards.

दद्विआल, *adj.* wearing a beard, bearded.

दस, breath: एक दस सै (*Sal.* XX) at one breath, at once.

दसड़ौ, a small coin; 2 damrī = 1 dokrá, 4 dokrá = 1 pice; *Prov.*

दसड़ौक बुलबुल दोकड़ा चौथौनी, you charge a *damrī* for the nightingale, and a *dokrá* for plucking out (its broken feathers).

दसस, *v. n.* to be enraged.

दससब, rage.

दंपति, husband and wife: consorts.

दंभ, pride.

दच, *see* दे.

दया, mercy, pity.

दयाल, *adj.* merciful, pitiful.

दर, (در), *prep.* in, at, on, in such phrases as लाख दर लाख, *lákhs* upon *lákhs*.

दरवजवा, दरवाजा, (دروازا) the outer room of a house, open to the public. Same as दूरा, *q. v.*; it never means a door, the *Maithilī* of which is केवाड़ी, nor a door-way, which is दुआर.

दरवेस, (درवेश) a Dervish, or Muhammadan beggar.

दरशन, दरस, दरसन, sight: an interview.

दराध, a kind of venomous snake; *Prov.* (in charming a snake, the

charmer touches the head of the reptile as he utters the charm)

जानथि ढौँढ़क संच, देखि दराधक माँया हाथ, he only knows the charm for the bite of a non-venomous *Dhōrh*, and puts his hand on the head of a *Darādh*; *i. e.*, a little knowledge is a dangerous thing.

दर्पन, a mirror.

दर्बजात, brazen utensils.

दल, an army: a faction: a leaf (of a plant), दलराज, a lotus.

दलघोटना, दलघोटना, a stick for stirring *dál*, or pottage. It has at its lower end a kind of horizontal paddle-wheel, which is made to revolve rapidly by rotating the stick or shaft between the palms of the hands.

दलित, *adj.* pierced.

दश or दस *adj.* ten: hence, any indefinite number, many: hence also a few: दशगुन, multiplied ten times, *see* गुन.

दसो, definite num. the ten. दसो दिशि, in the ten directions, *i. e.*, the eight points of the compass (N., N. E., &c.) the Zenith and the Nadir; hence in all directions.

दशन, the teeth: the act of biting: the marks caused by biting.

दस, *see* दश.

दसन = दशन, *q. v.*

दसा, form: condition.

दह (1), ten, for दस, *see* बुद.

दह (2), दहक, *see* दे.

दह (3), *v. a.* to burn, consume.

दहन, fire: anguish; *adj.* burnt.

दहा, *v. n.* to float, to swim : दहाय जा, to be washed away.

दहिन्, दहिना, दहीन, the right (hand): *Inst.* दहिन् used adverbially, on the right: (*adj.*), southern favourable, *e. g.* बिधाता दहीन बयि, the Creator is favourable.

दही, curdled milk; *the food of the richer classes, hence the Prov.* घर दही, बहरी दही, only he who eats curds at home, should eat them abroad; *i. e.*, avoid vain pretensions.

दहेज, (دھج), dower, taken from the bride's people by the bridegroom. *Prov.* बर बुड़वक, दहेज लेत के, the bridegroom is a fool, who will take the dower? *i. e.*, somebody else must, as he will be content with too little.

दाउ, दाओ, a trick (in wrestling, &c.) *see* नंगडा.

दाँत, a tooth.

दाँतौ, lock-jaw.

दाँस, a gadfly. [grain.

दाउनि, the process of treading out

दाख, a vine.

दाखिल, (داخل), a law term signifying "filed in Court." It has, however, been adopted by the lower orders from the Court language, and in their mouth means "produced, made over to a person:" *e. g.* (Sal. XIV) दाखिल के देल, they produced him (before the king).

दाड़िम, a pomegranate, to the seed of which a woman's teeth are frequently compared.

दाढ़, a long beard.

दाढ़ी, a beard; *Prov.* जौ मीयाँक दाढ़ी, तौ गाछौँ गुलजार, the better the *Miyā's* beard is, the better shines the village; *i. e.*, he puts an absurd importance on himself.

दादा, a grandfather, *Prov.* दादा केँ तेरह, including my grandfather we are thirteen; of a greedy guest, who tries to make his host give him a quantity of food to eat.

दादुर, a frog, whose voice is supposed to be an incitement to love.

दान, the act of giving: a gift.

दाना, seed of a plant: grain.

दाप (1), *v. a.* to press, to squeeze.

दाप (2), pride: anguish. (*Vid.* XXII, 5, दापे for metre).

दापव, pressing, squeezing.

दाबि, a spoon used by Hindús for stirring pottage: *cf.* डोढ़.

दान, price, cost of anything: a small nominal coin, one and a quarter cowries, *Prov.* गेटौँ मैं दाम न, बाँकी-पूरक सैल, he has not a farthing in his pocket, and he wants to walk to Patna (Bā'kípúr).

दामिनि, a flash of lightning.

दारुन, *adj.* hard, harsh: intolerable.

दारु, spirituous liquor.

दालि, pulse, vetch.

दिख (1), दिखा, *see* दे.

दिख (2), a light, a candle: *see* दीया.

दिखाव, *v. a.*, causal of दे, to cause to give.

दिगंबर भंग, a name of Śiva.

दिढ़ाई, firmness.

दितऊँ, *see* दे.

दिन, दौन, a day, day-time: सभ दिन,

दिन दिन, दिने दिने, every day, constantly : एक दिन, once upon a time.

दिनेस, the lord of the day : the sun.

दिप, a light, a lamp = दीप, *q. v.*

दिपौटी, (*English*), a deputy magistrate.

दिवस, a day, day-time : *adv.* by day :

दिवस दिवस कै, day by day :

दिवसहिँ, every day.

दिश, दिशा, दिशि, दिसि, दिसी, direction : region ; *see* दीस.

दीखटि, a lampstand.

दीखह, *see* दे.

दीया, a light, a candle : *see* दिख.

दीदार, (*دیار*), an interview.

दीन, *see* दिन.

दीन्ह, *see* दे.

दीप, a light ; a lamp ; a candle ;

दीपक बातौ, a wick.

दीमान, (*دیمان*), a prime minister a "Divan."

दीर्घ, *adj.* long.

दीर्घस्त्रबौ, *adj.* slack, working slackly : long-winded (*of a talker*).

दीस = दिश, *q. v.* (*Vid.* XVII, 3)

There are ten directions, *viz.* N.,

NE., E., SE., S., SW., W., NW.,

the Zenith, and the Nadir : hence

दीस *here means ten.* The number

of the faces of Brahmá four : the

directions added to the Vedas,

added to half the faces of Brahmá

equal therefore $10 + 4 + 2 = 16$,

which is the full number of graces

(अंगार) which a woman can possess.

See मिलाव.

दुखबौ, *adj.* both.

दुआर, a door-way, as distinct from केवाड़ी, a door : *cf.* दरवाजा.

दुई, दुई, *adj.* two. दुई पहर, mid-day : (*Vid.* XXII, 4). *Here the*

word means means a word of two

syllables, viz, नहिँ. not : see सात,

and पाँच. The meaning is that

he accepted the sentence नहिँ

आएब, "you will not come," and

then rubbed out the नहिँ ; आएब

*then meaning, I will come : (*Vid.**

LXIII, 6), see वन.

दुःखित, *adj.* distress, agitated : commonly sick.

दुकान, = दकान, *q. v.*

दुख, sorrow, grief, pain, distress.

दुखारख, दुखित, = दुःखित, *q. v.*

दुगुन, *adj.* two-fold, double.

दुजै, *adj.* second.

दुति, a female messenger : a go-between : a news-carrier : *see* दूत.

दुधवा, milk, = दूध, *q. v.*

दुधार, (*fem.* दुधारि), *adj.* full of milk : milk-producing.

Prov. जाही तँ किङ्क पाइरे,

सहिरे कडुइ बैन ;

खात खात चुचकार तँ,

सहत दुधारि घेन.

From whomsoever you receive

benefits, you must bear abusive

words : even while being kicked,

by a milch cow, a man will endure

its actions and pat it.

दुन = दुना, *q. v.*

दुन, दुनू, *adj.* both.

दुंदुभी, a kettle-drum.

दुना, *adv.* double, two-fold.

दुपहरिआ, mid-day : *adv.* at mid-day.

डुमकजा, a part of a horse's harness, corresponding to the crupper, but used also with the saddle; *Prov.* (on an over-worked and starved horse) दाना न घास, डुनु सँभ डुमकजा, he gets neither grain nor grass, and has the crupper on night and morning.

डुर, *adj.* distant, far; डुरदेस, a distant land; *subst.* a distance; डुरझक

डुर, a great distance: *cf.* डुरि, डूर.

डुरजन, a wicked person.

डुरि, *adj.* distant: डुरि कर, to put away, to cast aside, disbelieve:

डुरि जा to go away, to be thrown aside, to be lost; *Prov.* आँखिक देखल डुरि करू, भला मनुखक कहल करू, shall I disbelieve what I have seen with my eyes, and do what another says, be he ever so respectable: *cf.* डुर, डूरि.

डुरोह, (*skr.* द्रोह) mischief, damage.

डुलरआ, डुलार, a beloved one, a darling.

डुलहिनि, a bride.

डुल्हा, a bridegroom.

डुष्ट, *adj.* wicked, vile.

डुसाध, name of a caste, *Dusādhs*, whose caste-profession is either thieving or watching.

डुहाव, *v. a.* to milk (a cow): *cf.* दूह.

डुहिता, a daughter: (*Vid.* XVI, 4), the daughter of the enemy of Indra was Párbati, the daughter of the Himálay, whose wings were cut by Indra; and her husband was Siva. See सुरपति, अरि, and पति.

डुङ्ग, डुङ्ग, *adj.* both.

डू, डूड, *num.* two: *cf.* डूर.

डूत, a male messenger: *fem.* डूति or डूती, a go-between.

डूध, milk: डूध उठौना, *see* उठौना.

डूनु, डूनू, *adj.* both.

डूबि, a creeping kind of grass, *Dub* grass.

डूर, डूरि, = डुरि, *q. v.*

डूरा, the outer room of a house, open to the public, = दरवाजा, *q. v.*

डूस, *v. a.* to sneer, or jeer at a person.

डूह, *v. a.* to milk; *Prov.* गए न रहे, तँ बैल डूही, when you haven't a cow, you (are trying to) milk a bullock: *of a foolish substitute: cf.* डुहाव.

दढ़, *adj.* hard, firm: hence (of an embrace) warm, passionate; दढ़ कै, firmly.

दढ़ता, दढ़पन, firmness.

दे, *v. a.* The following forms have been noted. *Pres. part.* दैत, (*but F. 72 gives Kanauji दैत*): *Past. part.* देख: 1. *Simp. Pres.* दौ: 3. *Do.* दे, देख, देए, देरे, देखि, देखि: 2. *Imperat.* दएह, दैह, दह, दहक, दौखह, दिख: 3. *Do.* देखु: 1. *Fut.* देब, देबच, देबज (*Sal. XV*), देबौक, देम: 2. *Do.* देब, देबैन्ह: 3. *Do.* दैत: 1. *Retro. Cond.* दितजै: 3. *Do. fem.* देतौहि, देतौह: 1. *Past.* देख, देखजै: 2. *Do.* देख, देखह: 3. *Do.* देखक, देखहि (*F. has thrice the Western Hindi दौन्ह*); also vulgarly, and in poetry देख, देखैन्ह, which properly belong to the 1st person: *Fem. of देख, देखि, but Vid. XXV, 3, (3rd p.), and*

Vid. XLV, 4, (1st p.), देल for sake of rhyme): देव, and देल are sometimes lengthened to देवा (2nd p. *Vid.* I. 4), and देला (1st p. *Vid.* XL, 9; 3rd p. *Vid.* VI, 3), respectively for sake of metre: *Indecl. part.* दे, देइ, दै, दय, दए, दकै, also (*Sal.* V.) दिआ; *obl. verbal noun* देमै; see *gram.* § 189, *add.*: For other forms see ले, the conjugation of which is exactly parallel to that of दे: see *gram.* § 174. The causal of दे is दिआव, *g. v.* To give, मन दे, to pay attention; (*in Vid.* VI. 3. the form देला is used after जैआ, where देखि would be more grammatically regular; the sentence meaning, even though the Creator were to give his best endeavours, still ...): to put, lay, place: to bring, accompany; to put forth (leaves, &c.): to make: to add: to pay: to penetrate, *indecl. part.* frequently used adverbially in this sense, e. g. सेन्ह दै, through the burglar's hole; ककरा दिआ, through whom, by means of whom: frequent at the end of compound verbs, e. g. लिखि दे, to write, भेटाए (*Vid.* XXII, 4, भेटाई for metre) दे, to efface, लगाय दे, to close (a door), समुझाए दे, to make over charge of, or in permissive compounds, see *gram.* § 191.

देआ, देइ, देए, देऐ, see दे.

देई, a goddess: a queen.

देआद, a kind of relative, any person related to another through a

common great-great-great-great-grandfather is his *déad*.

देओर, a husband's younger brother.

देख, *v. a.* the following forms have been noted: *pres. part.* देखैत, देखइत; 1. *simp. pres.* देखिअ, देखिरे; 3. *do.* देखै. To see: note the form देखि हो, an impersonal verb meaning to be seen, *lit.*: the act of seeing is going on. ओ, may be added for the sake of emphasis, e. g. तौरा देखि ओ ना भेल, even the act of seeing you did not take place, i. e. you were not even seen. देखन, (*in देखन आ*) anomalous form of infinitive of देख, meaning, for the purpose of seeing: देखन आ, to come to see.

देखव, the act of seeing, vision.

देखलाह, (*fem.* °आहि) *participial adj.* seen.

देखाव, *v. a.* to cause to see: to show.

देखाएव, showing.

देखि, देखिओ, see देख.

देत, देतीह, देतीहि, देखि, देय, see दे.

देव (1), the act of giving.

देव (2), देवता, a god.

देव (3), देवउ, देवछ, देवा, see दे.

देवि, देवी, a goddess: a queen.

देवैन्हि, देवौक, देम, देल, देलक, देलन्हि, देलछ, देलऊँ, देला, देलि, देलैन्हि, see दे.

देवाला, a fund, a purse: देवाला उखड़ि गेलैन्हि, he became bankrupt.

देश, देस, a country: the interior of a country as distinct from its head quarters, the "mofussil."

देसी, belonging to the country, native.

देह, the body: a part of the body,
 কোন দেহ पर मारलकै, on what part
 of the body did he strike you:
 देह दसा, the general appearance.
 देहरि, a doorway, a threshold.
 दे (1), देवी, दैत (1), *see* दे.
 दे (2), a goddess: a queen.
 दैत (2), दैत्य, a demon, an ogre.
 दैन, indigence, poverty.
 दैव, fate: Providence, God, दैव अंस,
 a portion or incarnation of a por-
 tion of the deity.
 देह, *see* दे.
 देा, *num.* *see* दोगुन.
 दोउ, *adj.* two: both.
 दोकड़ा, a small coin, *see* दमड़ी.
 दोकान, (دوكان) a shop.
 दोख, a fault = दोष, *q. v.*
 दोगुन, *adj.* twofold.
 दोपटा, an outer garment, composed
 of two widths of cloth sewn to-
 gether.
 दोस, the tail, दोस नुकाव, to hide the
 tail, to be ashamed, to carry the
 tail between the legs.
 दोष, दोस, दोख, a fault, a crime, दोस
 दे, to blame, abuse. (*Vid.* XL, 1
 दोसे for metre).
 दोसर, *adj.* (*obl. form* दोसरा) second,
 another.
 दोसरहिं, *adv.* secondly.
 दोहट, *see* बाध: दोहट कर, *see* पाही
 कर.
 दोहरि, a body-cloth, a double-sheet.
 दोहरौन, reduplication, doubling;
Prov. दोहरौन बनिचाँ दुन्ना, by
 reduplication the shop-keeper
 makes it twofold, i. e., if you
 make him weigh a thing twice

over, the second time he will
 make it come out twice as much.
 दौड़ (1), दौर, the act of running, a
 course, circuit; *Prov.* मौआँक दौड़
 मसजिद तक, a *Miyā'* only runs to
 the mosque.
 दौड़ (2), दौग, *v. n.* to run.
 दौड़व, running.
 दौड़िह दौड़ौ (*F.* 54), *adv.* speedily,
 quickly.
 दौना, a basket: a proper name,
 Dauná Málin, the wife of Salhes.
 द्यौर = देखोर, *q. v.*
 द्रिष्ट, द्रिष्टि, sight, vision.

ध

धक्का, a push, a shove.
 धड़, धर, a headless trunk.
 धड़िया, a narrow cloth worn by
 children to cover their nakedness.
 धयूर, the dhatura tree.
 धन, wealth, treasure.
 धनंतरि, proper name, Dhanvantari,
 a famous physician of antiquity.
 धनि (1), धनी, *adj.* wealthy: fortu-
 nate: generous.
 धनि (2), धनिअ, a lady.
 धनिक = धनि, (1), *q. v.*
 धनी = धनि, (2), *q. v.*
 धनीक = धनि, (1), *q. v.*
 धनुख, धनष, a bow (the weapon).
 धन्य, *adj.* prosperous, happy.
 धन्धारौ, *see* गोरख धन्धारौ.
 धमाउर, excessive frolics, mad sport.
 धय, धयल, धयलन्हि, *see* धर (1).
 धर (1), *v. a.* the following forms are
 noted, 2. *Simp. Pres.* धरिरे;

3. *do.* धर, धरयि; 2nd *Imperat.* धरह, धरह, धरिच, धरिरे, धर; 1. *Fut.* धरव: *Pres. Part.* धरैत, धरइत; 3. *Past.* धयलन्हि, *vulgarly*, and in poetry धैल, धयल, which properly belong to 1st person: *Indecl. Part.* धय, धै, धरि, धारि (*Vid.* XV, 7): for other forms see कर (1), the conjugation of which is exactly parallel to that of धर; see *gram.* § 172: to hold: to grasp, to catch; to keep: to put, place: to put on clothes: to lie upon: गोए धर, to conceal, धरि ले, to take: धरै चाह, to wish to seize: धै रह, to keep, retain.

धर, (2), a headless trunk = धड़.

धरइत, see धर (1).

धरणि, धरनि, the earth.

धरती, the earth: the ground (*very common in this sense*), धरती पर बैसल, seated on the ground or धरयि, see धर (1). [floor.]

धरनि, see धरणि.

धरव, the act of putting, placing, &c.

धरम, virtue: justice: chastity; *Prov.* धरमक करैत जँ होए हानि, तँदो न कोड़ी धरमक बानि, even if you suffer loss while acting virtuously, forsake not virtue's words.

धरहर, a large house, a palace; *Prov.*

खती खड़ तर, सपनाई धरहर, he sleeps on a common mat, and dreams of palaces.

धरह, see धर (1).

धराधर, a mountain.

धरि, properly *Indecl. Part.* of धर (1) *q. v.* used adverbially, up to.

धरिच, धरिए, धर, धरै, see धर (1).

धर्म = धरम, *q. v.*

धर्मकार्य, a holy work.

धर्मधीर, *adj.* very virtuous.

धस *v. n.* to sink: to be in disorder.

धसल केस, dishevelled hair, धसि खस to sink and fall, *i. e.*, to drown oneself.

धसव, the act of sinking: disarray.

धा *v. n.* (*Past part.* धाएल or धायल: धाओल (*Vid.* XL, 4) is not used in the modern language) to run: to hasten.

धाएव, running.

धाकड़, धाकर, a bull.

धाजा, a flag, a banner.

धान, unhusked rice, paddy.

धाम, abode, residence.

धार, (*loc.* धारे) a river, a stream: a line: a piece, block, portion: in *Vid.* twice धारा for metre.

धारि, *Irregular for धरि Indecl. Part.* of धर (1.)

धाह, flame, blaze: burning.

धिआ, धौ, a daughter; *Prov.* बापक बखारी धिआक उपास, the father owns granaries, and the daughter fasts; धौ भारी पुतुड़ लै चास, beat your daughter, to frighten your daughter-in-law.

धिपाव, *v. a.* to cause to light, to set a light to: to warm.

धी = धिआ, *q. v.*

धीपल *adj.* warm.

धीर, धीरे, *adv.* slowly: *subst.* patience, steadfastness,—धीर राख, to be patient.

धुआँ, धूआँ, smoke.

धुयुर, the thorn-apple.

धुनि, a sound.

धुनिया, a cotton-carder; *Prov.* बाप धुनिया, पूत धुनिया, the father a cotton-carder, the son a murderer.

धुर, a road, embankment.

धुरी, the pole of a carriage.

धुआँ, धुआँ, smoke.

धूर्तपन, knavery: scoundrelly behaviour.

धक, *Interjection of Contempt.* Shame!

धेयान, (*loc.* धेयाने), religious contemplation.

धेन, धेनु, a milch cow.

धै, *see* धर (1).

धैरज, firmness: patience, धैरज बाँध *or* धैरज धै रह, to have patience, धैरज नहिँ रहल, his [patience did not remain, he lost patience.

धैल, *see* धर (1).

धो, *v. a.* to wash: धोएल धाएल, well washed; *Prov.* धोएल धाएल भैंडी पाँका लागै चाहेअकि, the sheep washed (*for sale*) is about to fall into the slough, *i. e.*, there's many a slip between the cup and the lip.

धोआई, the art of washing.

धोँक, *adj.* wicked, foolish.

धोकड़ा, a bag: a vessel, receptacle; *Prov.* गुड़क चोट धोकड़ें पुन जान, only the vessel knows the pain (or weight) of the molasses: *i. e.*, only he who suffers knows the pain.

धोती, a loin cloth, a "dhotie."

धोष, a pot-belly.

धोषैल, *adj.* pot-bellied.

धोबि, a washerman; *washermen are notorious for destroying things given them to wash: hence the Prov.* धोबिक बापकेर किछु नहिँ फाट, nothing belonging to a washerman's father is ever torn by him *i. e.*, charity begins at home.

ध्वजा, a flag, a banner, = धाजा.

न

न, *adv.* not.

नकत, नक्तर, a lunar mansion: a star.

नकमुन्नी, नकमूनी, a small nose-ornament.

नख, a finger *or* toe-nail: नखहत *or* नखत, a scratch.

नखास, a place for the sale of horses *or* cattle, a cattle-market; *Prov.*

घर घोड़ा नखास माल, the horse is kept at home, while it is being sold in the market, *i. e.*, selling a pig in a poke.

नगर, a town, a city.

नंगौटी a waist rag *or* cloth; *Prov.*

गाँड़ि नंगौटी फते खाँ, he has only a rag over his rear, and he calls himself Fatih Khán, a beggar with the airs of a king.

नचनिहार (*Fem.* नचहारि), an actor, a dancer.

नक्तर, a lunar mansion, = नकत.

नजरि, (نظر), vision, gaze. नजरि

खिड़ाव, *see* खिड़ाव.

नट, (*fem.* नटिन, नटिनिआ) a *nat*; *nats* are a tribe of wandering gipsies, or gymnasts and thieves

whose women are prostitutes and dancers : a professional dancer.

नट्या, an actor, a dancer.

नटहरा, *adj.* short, curtailed.

नडाव, *v. a.* (3. *fut.* (*Vid.* XXXVIII, 6) नडावत) to leave, desert; lay aside : सारि नडाव to kill and cast away : *cf.* नर (2), नडाव.

नदेर, a vagabond.

नत, *adj.* bent; lowered, (*Vid.* XXIV. 3.) नत कय साथ, hanging down her head (in shame).

नदान, (नदान), a fool : ignorant, (*Vid.* I, 6, नदाने for metre.

नदी, a river, a stream.

ननदि, ननदी, नंदी, a husband's sister.

ननुआ, ननुआँ, a boy, a child : young.

नंद, the foster-father of Krishṇ : his wife (घरणि) was Jāsodā.

नंदी = ननदि, *q. v.*

नव (1), *adj.* new : strange : fresh.

नव, नवो (2), *adj.* nine : (*Vid.* LXIII.

3 and 7.) nine and also new, see चौठार, and बुना.

नवग्रह, an armlet composed of nine pieces.

नवल, *adj.* new, fresh.

नमा (*Fem.* नमौ), *adj.* long; *Prov.*

बुझिबक मीआँ केँ नमौ नमौ बात, a foolish Mīyā' has long long words.

नमाएब, bringing down.

नमाव *v. a.*, *Indecl. Part.* नमाए, नाय, or नाइ : to bring down, to make to bend.

नायक, (*Fem.* नायिका), a lord; a lover.

नयन, नैन, नैना, the eye, often compared to the lotus, see कमल : the

eyes; नयन गोचर, the range of the eye; *instr.* नयनँ, with one's eyes.

नयनानल, the fire of the eye.

नर (1), a man, a human being.

नर (2), नरिआ, *v. a.*, to refuse scornfully; *Prov.* बीड देत बाभन नरिआवयि, if you offer a bābhan even *ghā*, he (is so particular about his caste that he) refuses it : *cf.* नडाव, नडाव.

नरी, the spool of a weaver's shuttle.

नल, (*loc.* नले), a tube, a conduit : a stalk (of a lotus &c.) : *cf.* नाल.

नलनि, नलनी, नलनि, a lotus : नलनी दल, a lotus leaf.

नह, नौह, a finger or toe-nail.

नहरनी, a nail-parer : an instrument for cutting nails.

नहा, *v. n.*, and नहाव, *v. a.*, to wash, to bathe; नहाय सोनाय after bathing.

नहाएब, bathing.

नहि, नहिँ, *adv.* not : नहिँ नहिँ, nay, nay.

नहेरि, a barber.

ना (1), a word without significance, frequently used at the end of a verse, to fill out the metre : *e. g.* *Vid.* XXVI.

ना (2), = नहिँ, (*rare*).

नाइ, see नमाव.

नाई, नाउ, (*Fem.* नाउनि) a barber; *Prov.* नाखि नाउनि केँ बाँसक नहरनी (*sarcastically*) a sharp barber she is ! why, her nail-parer is made of bamboo.

नाओ, a boat, a ship.

नांगड, *adj.* naked.

नाँड़, the penis.

नांती, a grandson.

नाक, the nose, नाक रंगाना, to have one's nose painted red, to be dis-nag, a serpent. [graced.
 नागड़ि, a tail.
 नागर, (Fem. नागरि), *adj.* clever, skilful: beloved.
 नागिनि, a serpent's wife.
 नाच, *v. n.* to dance.
 नाचव, dancing.
 नाट, (Fem. नाटि, or नाटी), a dwarf.
 नाण = नाँड़, *q. v.*
 नाथ, a lord: a master: a husband: a nose-ring, *Prov.* अग नाथ न पौढा पगहा, (an ass) without nose-ring in front, or hobble behind, *i. e.*, entirely free.
 नान्हिटा, childhood.
 नाप, *v. a.*, to measure.
 नापव, measurement.
 नाम, a name: a word: देवक नाम (to pray) in the name of God, (to pray) to God. *Vid.* LXXVI, 2, नामे for sake of metre.
 नाय, *see* नसाव.
 नार, stubble, the stalk of a grain left in the field after cutting off the ear: *cf.* पोआर.
 नारि, नारी, a woman, a lady.
 नाल, the stem, or stalk of a plant; *cf.* नल.
 नासा, the nose.
 नाह, a husband: a lover: *Vid.* XXVIII, 1, नाहे for sake of metre.
 निअ, *adj.* own, one's own.
 निअर, नियर, *adv. & prep.* near: निअरो, *emph.*, even near.
 निक, नौक, *adj.* good: in the modern language नौक is the usual form, but *Vid.* always uses निक.

निकस, *v. n.* (Kanauji 3. *Pres.* निक-सत), to come out, issue.
 निकट, neighbourhood: *adj.* near.
 निकाल, (F. 54), *v. a.* to bring out; commence (a road) from a certain place.
 निकाह, (Fem. निकाहि) *adj.* good.
 निकौरिआ, *adj.* without cowries, or money, *Prov.* निकौरिआ गेलाह हाट काँकड़ि देखि हिआ फाट, the man without money went to market, and his heart broke when he saw the cucumber.
 निखड़, *adv.* thriftless: exceedingly distressing or painful.
 निगस, the Vedas: (*Vid.* XVII. 4.) there are four Vedas: *see* दोस.
 निगाह, (नैक) a look, a glance: attention.
 निज, *adj.* own, one's own.
 निडर, *adj.* harsh, stern, cruel.
 नित, *adj.* continual, *Instr. used adverbially* नितै, always, continually, every day; *Prov.* नितै खेतौ, दोसरै गाय, जे नहि देखै तेकर जाय, if a man does not look up his fields every day, and his cattle every second day, he is sure to lose them.
 नित्य = नित.
 निदान, end, limit, निदान कर, to drive to extremities: *adv.* finally.
 निधान, a receptacle: *adj.* full.
 निंदा, नौंदा, abuse, reproach.
 निपुण, निपुन, *adj.* skilful, clever.
 निबंधन, the act of fixing or determining a marriage between two persons.
 निवास, abode, residence.

निवाह, accomplishment : protecting, caring for.
 निबिबन, that which binds a woman's petticoat (नौबि) : a kirtle.
 निवेद, *v. a.* to tell : to betray.
 निवेदब, the act of telling.
 निचर, निचर, *adv. & prep.* near.
 निर water : tears = नीर, *q. v.*
 निरख, *v. a.* to see, watch.
 निरखब, sight.
 निरत, *adj.* devoted, attached to.
 निरदय, pitiless.
 निरधन, without wealth, poverty-stricken.
 निरवाह, *v. a.* to fulfil, or act up to (a promise).
 निरवाहब, acting up to.
 निरमाव, *v. a.* to create, fashion.
 निरमावब, creation.
 निरमान, (1), *v. a.* = निरमाव, *q. v.*
 निरमान, (2), the image of a god.
 निरस, *adj.* less.
 निरास, (*Vid.* XLIX, 4, निरासे *for sake of metre*), *adj.* hopeless : disappointed.
 निरुप, *v. a.* to suspect of (anything).
 निरुपब, suspecting.
 निरोध, cessation, *Vid.* LXXVI, 5, निरोधे *for metre*.
 निरोप, *v. a.* to put, to place.
 निरोपब, putting, placing.
 निदै, *adj.* pitiless.
 निशाचर, one who moves about at night : a goblin : the moon.
 निशास, the breath, breathing, *Vid.* XL, 8, & LXXIV, 4, निशासे *for metre*.
 निशि, निशिथ, the night.
 निशित, *adj.* sharp.

निशिपति, the lord of night, *i. e.*, the moon : *it is supposed to be marked with spots resembling a deer and hence a deer is said to have an undying affection for the moon, see हरिन.*
 निश्चित, easy in mind.
 निखै, *adj. and adv.* certainly, truly.
 निशि = निशि, *q. v.*
 निहार, *v. a.* to look toward, to spy.
 निहारब, gazing at.
 नीदँ, sleep.
 नीदँ, निदँ, reproach, censure.
 नीक, निक, *adj.* good (*the usual word*); *Prov* अपन थोक (*for थिक*) ने, आनक नीक ने, it is not yours, and as it's another's, you say it is not good,—the grapes are sour : *see* निक.
 नीच, *adj.* low : vile : mean.
 नीन, sleep.
 नीप, नीपि ले, to plaster.
 नीबि, a woman's waist-cloth.
 नीम the *nim* tree, whose bark is bitter : (*Vid.* XLIII, 5) a basket made of twigs of this tree is here compared to separation, in which the speaker represents herself as a lotus lying withering.
 नीर, निर, water : tears, नयन नीर भर, my eyes fill with tears. *Frequently* नीरे *for metre*.
 नील, dark blue : black.
 नुका, *v. n.* (3. *Past* नुकैलाह), & नुकाव, *v. a.* (3. *Past* नुकैलन्हि), to hide oneself : to hide (*cf.* दोन).
 नुकाएब, hiding, concealment.
 नुकाएल, नुकाओल, नुकैलाह, नुकैलन्हि, *see* नुका, नुकाव.

नुड, *v. a.*, 3. *Pres.* (*Vid.* XXXVI, 2)

नुडिच : to press, to squeeze.

नुडव, pressing, squeezing.

नुतन, नूतन, *adj.* fresh, new.

नूपुर, an anklet.

वृष, वृषति, a king: (*Vid.* XVII, 2)

the king of the world (भुतल)
was Bali.

ने, नै = नहिँ, *q. v.*

नेचंट, *adj.* confused : complicated :
unintelligible.

नेछोत, an invitation; *Prov.* घर खरची

नहिँ, नगर नेछोत he has no money
in the house, and invites the
whole city to a feast, (*of foolish*
extravagance).

नेडाव, *v. a.* to lay, to place; *cf.* नडाव,
& नर.

नेडाव, laying.

नेना, (*Fem.* नेनौ or नेनिछा) a boy, a
child.

नेपुर, an anklet.

नेवार (1), *v. a.* to prevent, hinder.

नेवार (2), a kind of flower : *its* *blos-*
som is scentless : (*Vid.* XLIII, 6.)
the speaker compares her rivals to
the scentless nevár, and herself to
the fragrant lotus.

नेवारब, prevention.

नेह, नेऊ, love, affection : नेऊक बंधु,
the friend of my love, my beloved :

Vid. LII, 2, नेहा *for sake of metre.*

नेही, (*F.* 43) a friend.

नेहाइ, an anvil; *Prov.* सुन्न चोट
नेहाइक सौथा, if the anvil is empty,
(*i. e.*, has no iron on it) the blow
falls on its head.

नेहौरा, a prayer, a request.

नै, *adv.* not, (*rare*).

नैन, नैना = नयन, *q. v.*

नैहर, a wife's father's house; *Prov.*

(*a servant addresses his mistress,*
who makes excuses for not paying
him) नैहर बहलो वार, तौनि खेर मडुआ
चले न मोर, your father's farm
may be washed away, but I can't
let my three sers of *maruá* go.

नैकरिआ, (نوكري), a servant.

नैकरौ, service.

नैकसान, (نقصان), loss, damage.

नोख, (*fem.* नोखि) sharp; intelligent.

नोच, *v. a.* to pinch, pull.

नोन, salt.

नोर, water: tears.

नौ, *adv.* nine.

नौग, नौग, cloves.

नौड़ी, a maidservant.

नौम, *ord. num.* ninth.

नौह, = नह, *q. v.*

प

पेरहिँ, *old loc. of* पाएर, on foot,
or feet.

पकड़, *v. n.* to catch, seize.

पकड़िया, name of a town.

पकसान, sweetmeats, delicacies; *Vid.*
LXXVII, 3, पकसाने *for metre.*

पखान, stone; *Vid.* LIII, 7, पखाने
for sake of metre.

पगड़ी, a *pagari*, or turban.

पग, पगु, the foot.

पगहा, a thing for tying the feet, a
fetter, a hobble.

पंक, mud : paste.

पंकज, the lotus.

पंख, पंखा, the wing of a bird : a fan.

पच, *v. n.* to be cooked, digested.

पचखंडी, an armlet.

पचताव, *v. a.* to regret; *cf.* पक्ताव, which is the more correct form.

पचताएव, regret, sorrow.

पचदुन, five twos, five times two = ten, *see* गुन.

पचवान, पचमान, पचवान, पचोवान, पाँचोवान, he who has five arrows, —the god of love. *Vid.* I. 1. पचमाने *for* metre.

पचास, fifty.

पचीस, twenty-five: *Vid.* LIX. 2. the twenty-fifth consonant, *viz.*, स (*see* प्रथम,) the middle letter of कमल a lotus: also the first letter of मदन, the god of love (*id.* 3.); and the last letter of धरम virtue (*Vid.* LXVII. 1.)

पचोवान, पचोवान, = पचवान, *q. v.*

पक्ष, side, direction: पक्ष राख, to turn one's face towards a person; also to prove the premises of an argument (*F.* 5 with double entendre).

पक्ताव, (*cf.* पचताव), *v. a.* to grieve, regret.

पक्ताएव, sorrow, regret.

पक्खिम, the west: पक्खिम दिश हेरि, looking towards the west.

पक्खा = पाकुँ, *q. v.*

पक्खिमा, *adj.* western.

पक्खिमाहा, an inhabitant of the west.

पकुआड़, *adj.* behind, hinder: *metaphor.*, invisible. *Prov.* इष्टिक लेखँ पिठि पकुआड़, for the purpose of seeing (so far as your eyes go) your back is invisible, *i. e.*, turn your back to anything you do not wish to see, *i. e.*, there are none so blind as those that won't see.

पजिआड़, पजिआर, a hereditary

genealogist, whose special duty it is to arrange marriages.

पंच five: an assembly of five persons: people in general.

पंजरा = पाँजर *q. v.*

पट, silken cloth.

पटवरिआ, पटवारी, a village accountant; who is generally the educated man of a village; hence the proverb, कायथक गाछाँ सँ, धोबी पटवारी, in a village of *káyaths*, even a *dhobí* may become *patwári*, *i. e.*, association with the educated, will make even a fool learned.

पटर, *onomatop.* 'smack'.

पटाव, *v. a.* to irrigate, to water a plant.

पटाएव, irrigation.

पटाक, *adv.* immediately, suddenly.

पठ, (पथ), an object of study.

पठाव, *v. a.* to send: पठाए दे, *id.*

पठाएव, sending.

पड़, पर, or खसि पड़, *v. n.* to fall: to lie: to take place, be: happen: पाकू पड़, to fall behind, linger: चित पड़, to fall on the back, औन्ह पड़, to fall on the face, करौट पड़, to fall sideways: to take a position, *e. g.* अपने एहि बान सँ पड़ि कै भगड़ा मेठा दिअ, be good enough to be arbitrator in this matter, and settle our dispute: परि जा, (*F.* 27), to become; often used with the indeclinable participle of another verb to form a passive instead of जा *e. g.*, बुझि पड़, to be understood; *see* gram. § 185.

पड़व, falling: news.

पड़ड़, पड़र, a buffalo calf: *Prov.*

खेत सहिषी चर, पडरुहिं मार,
buffalos are grazing in the field,
beat the calves, *i. e.*, in a fight,
the smaller men get caught, and
the richer and more powerful real
culprits get off.

पड्ढिवा, पड्ढीव, the first day of a lunar
fortnight.

पढ़, *v. a.* to read : recite.

पढ़व, *obl.* पढ़वा, the act of reading.

पढ़वाव (2), पढ़ाव, *v. caus.* To cause
to read or recite.

पढ़ाएव, the causing to read.

पंडित, a learned man, a "Pundit."

पंडितपन, पंडिताई, पंडितारे, learning,
"Punditship."

पडिआ, a cloth with a coloured border,
see पाडि.

पतक्का, a flag, banner.

पतनी, a wife: (*Vid.* XVI. 10) *the*
wife of Rām, who was the enemy
of Rābān, was Sītā, see अरि, and
रावण.

पताक, a flag, banner.

पताल, hell, the infernal regions.

पति, a lord, master: a husband;

(*Vid.* XVI, 3) *the husband of the*
fourth daughter of Dachh (Dak-
sha) = the husband of Rohini =
the moon (Som); the whole com-
pound is in the genitive governed
by भगिनी (sister); the sister of

Som was Lakshmi, who took bodily
form as Rukmini: (Vid. XVI, 8)
the husband of Kām Dhenu (see
कामधेनु) is the bull on which Siva
rides, cf. तापति: (Vid. XVII, 2)
the husband of Ushā (the dawn)
who was the daughter (तनया) of
Bānāsūr (बाणासुर), was Aniruddh,

the son of Pradyumn, the son of
Krishn: (Vid. XVI, 4) the hus-
band of Pārbati was Siva, whose
for (बैरी) was Kāmdēb; see
दुहिता, and बैरी: पति गृह, the
husband's room, the bridal cham-
ber.

पनिआव, *v. a.* to trust, believe in.

पनिआएव, trust, confidence.

पतिगृह, *see* पति.

पत्ता, the leaf of a plant, of a book:
a detailed description.

पथ, a road, way, path.

पथर, *v. n.* to lie scattered, be scat-
tered.

पथरव, a scattering.

पथल, a stone; अथल पथल, a stone.

पथुक्जन, a wayfarer.

पद, a word, a sentence.

पदना, (*Fem.* पदनी), one who breaks
wind excessively: one who talks
foolishly, a spendthrift; *Prov.*
पदनाक लेखें टाका भुटकौ, in the
consideration of a spendthrift,
money is like potsherds.

पदारथ, a blessing: there are four
blessings, धरम, अरथ, काम, and
मोक्ष, virtue, wealth, love, and
salvation: a thing, fact (*very*
common in this sense).

पनबडा, a betel-box.

पनार, a conduit, channel: *adj.*
streaming with, soaked in: सुरंग
पनारे (*Vid.* XXXVIII, 2, ०२
locative), in a conduit of red, hence
soaked with blood, *see* सुरंग.

पनिआएल, *adj.* covered with water,
flooded (*as a field*).

पनिबट, a canal, conduit.

पपनी, the eyelash.

पवन, the wind.

पय, पै, *Prep.* on; upon: in: from (of time), जनस पय, from the time of my birth: *conj.* though, although: *properly indecl. part. of* पाव.

पयोधर, the bosom: a cloud.

पर (1), *Prep.* over, above, on, upon.

पर (2), *adj. pro.* other, another: *see* परहिह.

पर (3), *v. n.* = पड़, *q. v.*

परकार, way, manner, means, method.

परगास, *v. n.* to shine; bloom.

परगासब, the act of shining.

परचार, *v. a.* to reproach a person concerning anything, to cast it in his teeth.

परचारब, reproach.

परजंत, (पथैत), end, termination.

परजुगति, (परिग्रहि), plan, device: contorsion, twist, wriggle.

परतिग्रह, (ग्रतिग्रह), a gift, present.

परती, fallow land; any open space, बिचली परती, mid air.

परतीति, trust, belief, confidence: परतीति सान (*with genitive of object*), to trust.

परदेश, परदेस, a foreign or distant country.

परब, a festival, holiday.

परबत, a mountain.

परवरसी, *see* परवरसी.

परवश, परबस, subject to another, not one's own master: dependent on another, परबस हो, to yield, succumb: unhappy, distraught.

परवेस entering, entrance, परवेस ले, to enter, commence.

परबोध, *v. a.* to console, comfort.

परबोधब, consolation.

परस, *adj.* and *adv.* excessive, very much.

परमान, an authoritative saying: confidence, trust; *Vid.* XLIX, 2, परमाने *for sake of metre.*

परवरश, परवरसी, (پوروشی), relief, protection, nourishment.

परवा, a dove, a pigeon.

परस (1), the act of touching, touch.

परस (2), *v. a.* to touch.

परसन, *adj.* pleased, delighted.

परसब, the act of touching, touch.

परसमनि, *lit.* a touch-jewel: *hence*, a very precious jewel; a term of endearment.

परहिह, *gen. of* परहि, *emph. for* पर (2), (*Vid.* LI, 6): *it is possible however that* परहि *in this passage is fem. of* परह, *an old obl. form of* पर (2).

परहित, *adj.* friendly, or profitable to another.

पराक्रम, manliness.

परान, life: heart (*metaphorically*), *Vid.* LXIII, 7, पराने *for metre.*

परासब, *adj.* overpowered, conquered: *subst.* defeat.

परि, *Prep.* on, upon; कौन परि, how?

परिचय, previous acquaintance with, or knowledge of a person.

परिचित, known, acquainted with.

परिजन, relations, family.

परिणत, *adj.* submissive, obedient.

परिणाम, end, conclusion, *Vid.* XLI, 5, ०णामे *for metre.*

परितेज, *v. n.* to abscond, retreat.

परितेजब, desertion.

परिनत, *adj.* submissive, obedient:

परिनत हो, to yield to.

परिनाम = परिणाम, *q. v.*
 परिवार, family, relations : dependents.
 परिवोध, परिवोधध = परवोध, *q. v.*
 परिसल, soft, yielding.
 परिभ्रम, embraces, the act of embracing.
 परिश्रुति, way, manner. कौन परिश्रुति how? *cf.* परजगति.
 परिहर, *v. a.* to give up, desert, forswear.
 परिहसि, (*Vid.* XII. 4.) *old 2nd sing. Pres. of supposititious root परिह* (*per metathesis for परिहर*), to wear (clothes) : Thou wearest.
 परेख, *v. a.* to see.
 परेखव, seeing, sight.
 परेम, love, affection.
 परै, *v. n.* to run away, abscond.
 परोसिआ, a neighbour.
 परोहन, a vehicle, animal on which to ride; *Prov.* गद्दा के न दोसर गोसैआ, घोबिआ के न दोसर परोहन, an ass has only one master (*a washerman*), and a washerman has only one vehicle (*an ass*), *i. e.*, every one should stick to his own caste-trade.
 पलंग, पलंगिआ, a bedstead.
 पलट, *v. n.* to be reversed. पलटिआ, to return.
 पलटव, reversing.
 पलटन, an army, a regiment.
 पलथी, a position of sitting with the feet crossed under the buttocks : पलथी सार, to sit in this position : *cf.* गोठ, चुकौसाली.
 पलान, *v. a.* to spread (as a cloth or skin).
 पलित्ता, a match; a light, a candle.

पल्लव, a sprout, a shoot, a young plant.
 पल्लवराज, the king of delicate plants, the lotus.
 पशुप, a tender of beasts, a cowherd.
 पसार, or पसारि दे, *v. a.* to scatter (*seed &c.*) to spread out, open (*wings &c.*).
 पच्छिआ, an inhabitant of mountains.
 पहर, a *prahar*, watch, or quarter of a day or night, *see* दुपहरिआ; the beat of a *chaukidār* or Police officer : watch and ward. *This word has an oblique form पहरा, only used in the oblique cases : e. g. (Sal. XIX) चोरी के लैलज सलहेसक पहरा सै, I have stolen them, and brought them from Salhes' beat.*
 पहर, a guard.
 पहाड़, a mountain.
 पहिर, *v. a.* (*cf.* परिहसि) to wear (clothes). पहिर ले, to put on clothes.
 पहिल, पहिलु, *adj.* first : *loc.* पहिलहिं (*Vid.* LX, 4), or पहिले (*Sal. XII*), at first. *The lit. trans. of Vid. LX, 4 is 'at first the sentence put an end to her life.'*
 पहिलोठ गए, a cow that has had one calf (= *Shr. गृष्टि*).
 पड़, पड़, a husband, a beloved.
 पड़च, पड़च, *v. n.* to arrive.
 पड़चव, arriving.
 पड़चाव, *v. a.* to cause to arrive, to take, carry. पड़चा दे, *id.*
 पड़ना, a guest; a bridegroom.
 पड़ = पड़, *q. v.*
 पाई, पाए (1), *see* पाव.

पाए (2), पाएर, the feet, *old loc.*

पाएरहिं, *q. v.*: पाए काशत, an under tenure, *but see* पाही काशत, *from which it should be carefully distinguished. This distinction has not, so far as I am aware, been noticed by any writer on land tenure, and hence great confusion has risen on the subject.*

पाओत, पाओल, *see* पाव.

पाओस, (*Skr.* प्रवृष, *Plr.* पावसी) the rainy season, *including the months* Ashārh, *and* Srāban.

पाँक, mud at the bottom of a lake.

पाँखि, a wing (of a bird).

पाँच, *Num.* five: (*Vid.* XXII, 3) a sentence of five syllables, *viz.*, नहिँ आएब, "you will not come," *cf.* सात and दुइ; पाँच पाँच, five each.

पाँचो, *def. num.* the five.

पाँचोबान, he who has five arrows, Kām Deb the god of love: *cf.*

पचबान, *q. v.*

पाँजर, a side: the side of the body.

पाँति, a line, row: a necklace: *a sign of the plural, e. g.,* *Vid.* XVIII, 3.

पाकल, *adj.* ripe.

पाग, a pagari, a turban.

पाचो (*F.* 57) = पाँचो, *q. v.*

पाहुँ, पाहूँ, *adv.* and *prep.* behind:

Prov. दखिन कन्या कन्या कुमारौ, आगु थलथल पाहुँ भारौ, the pretty girls of south Mithilā are pendulous before and weighted behind.; *cf.* आगु, *for another version.*

पाटौ, half of a head of hair, when divided down the centre.

पाठशाला, a college, a school.

पाड़ा, (*fem.* पाड़ी) a buffalo calf.

पादि, an edge, a margin: the coloured edge of a cloth, *see* पदिआ.

पाणि, = पानी (2), *q. v.*

पात, the leaf of a tree, or of a book: an epistle, letter: a leaf platter; *Prov.* जकर माय मरै, तकर पात न भात, (*at a funeral feast, the person who is comforted most, and whom the relations try to induce to eat, is the son of the deceased: here he is neglected by the greedy relations, and the translation is*) he whose mother is dead, has neither platter nor food: the act of falling,—*see* जल.

पातर, (*fem.* पातरि), *adj.* slender, delicate.

पाथर, a stone.

पाद, a breaking of wind; *Prov.* पाद बहानाँ खोखौ, the concealing of such under pretence of clearing the throat.

पान (1), betel leaf: the red colour imparted to the lips by the juice of the leaf.

पान (2), the act of drinking: पान कर, to drink: सधु पान, drinking nectar: *Vid.* XIV, 10, पाने, *locative.*

पानि, water: *Vid.* LXXVIII, 3, पानी *for metre.*

पानी (1), *Hindī for पानि, q. v.*

पानी (2), a hand.

पार (1), *adj.* and *adv.* across, on the other side.

पार (2), *v. a.* to cross, to pass over: *In Bangālī this root is used in the sense of to be able; Pandits say*

that it is not so used in Maithili; but I differ from them on this point, having noted three passages in *Vidyapati* in which it is used apparently in this sense. They are (1), IV. 3. लुब्धल नयन दृष्ट के पार, which I translate "who can turn aside a greedy eye" *Pandits* make पार a verbal noun and translate "who turns aside the crossing of a greedy eye," which is an awkward translation, and hardly makes sense: (2), XXXIII. 5 कहिच न पारिच पड़ मुख भासा, which I translate "I cannot tell the words of my love" *Pandits* make कहिच a noun, and translate "the telling is not crossed, i. e., attained to" which is practically yielding the position: (3) XXXI. 4 आकंष कठिन सद्य के पार, which *Pandits* translate "who bears warm embraces to their utmost limit (पार)?" but which seems to me much more nearly to resemble the *Bangali* आकम्प कठिन सचिते के पारे, "who can bear warm embraces?": anyhow, in modern Maithili, I have not met पार in the sense of "to be able."

पार (3), *Vid.* V, 1, पारे for metre), पारब, the act of crossing: पार कर, to cross a person over a stream.

पाला, snow.

पाव, *v. a.* The following forms have been noted, *Simp. Pres.* 1 पावौ, पाविच, 2 पादरे, पाविच, 3 पाव, पावथि; 3 *Fut.* पाओत; 1. *Past.*, & in poetry, 3 *Past* पाओल; *Indecl.*

Part. पाए; to get, to obtain: *Indecl. Part.* पय, पै, पाई (*Vid.* XIV, 5), or पाए, used as a preposition; see पय; जनम पाए, from my birth: with *obl. verbal noun* to be able, e. g., सहे पावौ नहिं, I cannot bear: to find, see, distinguish: hence, to come upon, arrive at.

पाव, पावथि, पाविच, पाविचे, पावौ, see पाव.

पाश = पास (2), *q. v.*

पास (1), neighbourhood: पास or पासे, *prep.*, near.

पास (2), a net; a collection केस पास a head of hair, a lock of hair: locative, पासे *Vid.* (XL, 7) or पासे (*Vid.* XXXIX, 7) for metre.

पासा, = पास (1), *q. v.*

पाह, a line, a procession in line.

पाहन, a stone.

पाहौ *adj.* foreign: पाहौ काशत, cultivation by a *ra'iyat* who lives in one village, and cultivates in another; to be carefully distinguished from पाए काशत, which is derived from पाए feet, and means an undertenure: see पाए.

पि, or पौ, *v. a.*, the following forms have been noted, 3rd *Simp. Pres.*

पिबय, पिबु, पौवे: 2nd *Imperat.* पिञ्च,

पिञ्चह, *Pres. Part.* पिबैत, पौबैत (*incorrect*, *Sal.* XIV): *Past. Part.*

पिउल, पौउल: *Indecl. Part.* पिबि,

पौबि, verbal noun पौडब (e. g.

पौडबाक जोग्य, fit to drink) & *obl.*

पिबै (e. g. पिबैक भर, sufficient for

a drink): to drink: to absorb: to

be full of: *comp. verb.* पिब ले for

पिबि ले to take to drink, to drink.

पिच्छ, *see* पि.

पिच्छव, पीउव, the act of drinking.

पिआ *adj.* beloved, *subst.* a beloved one, a husband; *cf.* पीआ.

पिआएव, causing to drink.

पिआव, पिलाव, or पीलाव, *v. a.*, 2nd *Imperat.* पिआविए (*Vid.* X, 10), to cause to drink, to give to drink.

पिआक, a drunkard, one who drinks.

पिआर, (*fem.* पिआरि), a beloved one.

पिआस, thirst.

पिआसल, *adj.* thirsty.

पिउल, *see* पि.

पिउलाह, (*fem.* ०आहि) *participial adj.* drunk.

पिँड, पिँडा, a lump.

पिक, the Indian cuckoo.

पिकदानी, a spittoon.

पिच्छड़, (*fem.* पिच्छड़ि), *adj.* slippery.

पिच्छड़, slipperiness.

पिच्छड़ाह, (*fem.* ०आहि) *adj.* slippery.

पिहा, *adv.* and *prep.* behind; *cf.* पीहा.

पिहोर, पिहोर, pursuing: पि० कर, to पिंजरा, a cage. [pursue.

पिठार, rice pounded in water.

पिठि, the back; *cf.* पीठि.

पिड़, *v. n.* to suffer pain: to be hurt, or wounded; *cf.* पीड़ा, पिरा.

पिड़व, pain.

पिड़ाएल, *adj.* tired, weary; *cf.* पीड़ाएल.

पिड़ि, a stool; *cf.* पीड़ा.

पितर, a father: brass; *Prov.* पितरक नथ पर एतेक गुमान, so much pride about a brass nose-ring!

पित्ती, a paternal uncle, पितित्ती, a paternal uncle's son.

पिबय, पिबलह, पिब, पिबैत, *see* पि.

पिरा, *adj.* pained, weary, tired; पिरा जा, to be tired: *cf.* पिड़ा.

पिरित, पिरौति, पिरौती, love, affection.

पिरौन्ह, or पिरौन, slightly yellow yellowish.

पिलाव, *see* पिआव.

पिशाच, पिशाच, a goblin.

पिखुन, पिखुन, a slanderer, a back-biter.

पिसाइ, wages for grinding.

पिसान, the act or profession of grinding grain.

पी, *v. a.* to drink, *see* पि.

पीआ = पिआ, *q. v.*

पीअर, *adj.* yellow.

पीउव, *see* पि.

पीउल, *see* पि.

पीहा, पीहू, *adv.* behind: afterwards; *cf.* पिहा, पाहुँ.

पीठ, पीठि, the back; *cf.* पिठि.

पीड़ा, pain, agony; *cf.* पिड़ा, पिरा, पीरा.

पीड़ाएल, fatigued, tired; *cf.* पिड़ाएल.

पीड़ा, a stool, a seat; *Prov.* गया गाँड़ि, बनारस पीड़ा, he has his buttocks in Gayá, and his seat at Banáras, i. e., you can't be in two places at once.

पीपर, a pipal tree.

पीबि, पीबै, पीबैत *see* पि.

पीरा = पीड़ा, *q. v.*

पीरौ, yellowness.

पीलाव, *v. a.* to cause to drink, *see* पिआव.

पीलु, a worm.

पीसल, *adj.* (*properly participle*) pounded. *Subst.* dust.

पुख, *Pushya*, or the eighth *nakshatra* or lunar mansion of the rainy season.

पुंख, the feather of an arrow.

पुष्कवह्नि, पुष्के, पुष्के, पुष्केहि, see
पूक.

पुच्छिओ, see पूचि.

पुष्करौ, a present of clothes, sweet-
meats, &c. sent to the house of
a bridegroom by the guardians of
the bride, some months after the
marriage.

पुजलज्जं see पूज.

पुजाव, *v. a.* = पूज, *q. v.*

पुजाएव, worship.

पुतज्ज, a son's wife.

पुन, *adv.* again, see पुनि.

पुनमति, *adj. fem. agreeing with गंगे*
(*Vid.* LXXVIII. 2), holy.

पुनरवस्त्र, the seventh *nakshatra*
(*Punarvasu*) or lunar mansion of
the rainy season.

पुनि, पुन, पुन, *adv. & conj.* again : on
the other hand, still, nevertheless.

पुनीता, *adj.* holy, sacred.

पुन्य, holy : a good action : the good
actions of a former life : *Vid.*
XXXVIII, 1, *instr.* पुन्ये for पुन्ये
for metre.

पुर (1), a city, a town : पुर परिजन,
the townfolk.

पुर (2), and पूर, *v. a.* and *v. n.* ; fol-
lowing forms are noted : 1 and
2 *Imperat. & Simp. Pres.* पुरिए ; 2
परह ; 3 *Fut.* पुरत ; *Past Part.*
पुरल, पूरल ; to fill : to fulfil, com-
plete, do : to fill, be filled.

पुरत, see पुर (2).

पुरंदर, the god Indra.

पुरव, *adj.* former : *subst.* former
times, olden days : पुरवक् पुन्य (*Vid.*
XXXVIII, 1) the virtuous

actions of a former life : *cf.* पुरव,
पूरव.

पुरवा, a collective name for the
three *nakshatras*, or lunar mansions
Pūrva-Phālgunī, *Pūrvāshādhā*,
and *Pūrva-Bhādrapadā* ; the first
of these is the eleventh *nakshatra*.

पुरवासी, a citizen.

पुरविल, *adj. & adv.* former : for-
merly.

पुरल, पुरह, see पुर (2).

पुराव, *v. a.* to fill, fulfil.

पुराएव, fulfilling.

पुरान, (*Vid.* LXXIII, 2, पुराने for
metre) *adj.* old.

पुरिए, see पुर (2).

पुरख, a man, a husband.

पुरव, = पुरव, *q. v.*

पुरष = पुरख, *q. v.*

पुरवाहन, the fore-noon.

पुलकित, *adj.* with the hair standing on
end : thrilled : delighted, pleased.

पुहमी, the earth.

पूख = पूख, *q. v.*

पूख *v. a.* to ask, inquire : this verb is
frequently written पूक, but this is
incorrect, except when the vowel
is shortened according to gram.
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पूखव, पूखि, *emph.* पूचिओ, the act of
asking, a question.

पूज, *v. a.* 1 *Past.* पूजलज्जं ; *Indecl.*
Part. पजि ; to worship, offer wor-
ship to ; also पूजि पुजाव (*Vid.*
XXXVII, 2).

पूजेरौ, a worshipper.

पड्डी, a kind of cake, or sweetmeat ;
it is not easily digested, hence the
proverb, about one who attempts

things he cannot do, घीउ पचे नहिँ,
 पूड़ी ला मारि, a fight for cakes,
 when ghí won't digest.
 पूब, the East.
 पूबा, an inhabitant of the East.
 पूर, *v. a.* = पुर (2), *q. v.*
 पूरन, *adj.* full.
 पूरपक् (F. 5), the premises of an
 argument. पूरपक् राख to prove
 an argument.
 पूरब, the East : *also* पुरब, *q. v.*
 पूरल, *see* पुर (2).
 पूरौ, wheaten dough, for making
 cakes ; *cf.* पूड़ी.
 पुल, a bridge.
 पूआज, onions.
 पैठ, the belly, a glutton ; *cf.* पेठ.
 पैठकुनिआ, the act of lying on the
 belly on the earth.
 पैटार, a basket, a trunk ; *Prov.*
 थाकल बरद के पैटार भारी, for a
 tired bullock even a basket is too
 heavy.
 पैटू, पैटुआ, a glutton.
 पैठ, the belly ; *cf.* पेठ.
 पैठि, a market.
 पैनवाह, a driver of cattle with a पैना,
q. v.
 पैन्ह, *v. a.* to put on, wear (clothes) :
 to adorn one self with any thing.
 पैन्हब, the act of putting on.
 पैस्तर, (پیشتر) *adj.* first.
 पै, पय, *adv.* used to give emphasis,
 surely, सेह पै, he alone.
 पैआँ, the foot.
 पैँचा, *or* पैँच, the act of borrowing.
 पैँडा, a road.
 पैँट, *v. a.* to enter : to rush into.
 पैँठब, entrance.

पैना, a cattle-whip or goad.
 पैनि, a "pyne," or main drain for
 irrigation.
 पैर, the feet, the leg : *see* पहर.
 पैरख, (= पौरख), manliness, cour-
 पैस, *v. a.* = पैँट, *q. v.* [age.
 पैसा, a pice : a small copper coin.
 पाँआर, straw, after being broken and
 trampled on at the threshing floor :
 that part of the stalk which is
 cut off with the ear : *cf.* नार.
 पाँँक, *v.* लाँगड़.
 पाँखर, पाँखरि, पाँखरी, a tank : *obl. plur.*
 पाँखरन, F. 31.
 पाँक, *v. a.* to rub, *or* wipe off.
 पाँकब, wiping.
 पाँढी, a small kind of fish.
 पाँडा, *adj.* stout, robust.
 पाँथा, पाँथी, a book.
 पास, *v. a.* to nourish, bring up,
 cherish : (Sal. III) in *neut.*
 sense, to be nourished, to grow up.
 पाँवी, a small kind of basket for
 holding clothes.
 पगड्ढा, a fiscal division, a *parganá*.
 प्रति, *Prep.* in the presence of.
 प्रतिपाल, the act of protecting : बचन
 प्रतिपाल कर, to act up to one's
 words.
 प्रत्यच्छ, *adj.* visible : in the presence
 of (*very common in this sense*).
 प्रथम, *adj.* first : (Vid. LIX, 2) the
 first consonant, viz. कः the 1st,
 25th, and 28th consonants form the
 word कमल, a lotus ; *see* पचौस,
 and अठाइस : (Vid. LXII, 1) the
 eleventh consonant is ट, which
 with क, forms कट, a promise ; *see*
 एकादस.

प्रथमहि, प्रथमहिँ, *adv.* first, for the first time.

प्रनाम, obeisance, reverence; *in correspondence*, "my compliments" to so and so.

प्रश्न, a question.

प्रसन, प्रसन्न, *adj.* pleased, gracious: *see* परसन.

प्राण, प्राण, life: (*old abl.*) प्राणङ्ग.

प्राणवती, (*Vid.* XXXVII, 8) N. P.

प्राण, = प्राण, *q. v.*

प्रिय, *adj.* beloved, = पिआ. *q. v.*

प्रीत, प्रीति, affection, love.

प्रीतम, a beloved one.

प्रीति, = प्रीत, *q. v.*

प्रेम, love, affection.

फ

फका, the act of putting or throwing a handful of food into the mouth; *Prov.* About a poor man who should be modest, but who is greedy at a dinner-party; जिनकर भूजा नहिँ, तनिकर फका बड़, he who (at home) never touches parched grain, is now gobbling large handfuls: *cf.* फाँक.

फटक *v. a.* to separate: to winnow.

फटकनाइ the act of winnowing.

फटकब the act of winnowing.

फटका (*fem.* फटकी), फटकाह (*fem.*

फटकाहि) *adj.* scattered; hence large; *Prov.* बूड़ि मौआँक फटकाहि आँखि a foolish Miyā' has large eyes; बूड़ि मौआँ कौ फटकी दाढ़ी, a foolish Miyā' has a ragged beard.

फटके फटके, *adv.* separately, apart.

फटाक, unconnectedly; suddenly unawares.

फटा, फट्टा, a split length of bamboo.

फड़, *v. n.* to bear fruit, to fructify: to ripen.

फणि, possessing the expanded hood or neck of a snake, but especially of the Cobra: a snake: फणि मणि a precious jewel supposed to exist in a snake's head: *often compared to a lady's face.*

फना, a snake's hood.

फरक, (فوق), *adv.* separate.

फरफराहटि, throbbing.

फराक, distance.

फरीक, dawn.

फर, फल, फड़, a fruit: (*Vid.* XVI, 8) the fruit beloved by Siv is the bel, noted for its roundness and hardness: *see* तापति, पति, and कामधेनु.

फसिल, (فصل), a harvest.

फाँक (1), *v. a.* to gobble, to toss into the mouth hurriedly: *cf.*

फका, फाँक.

फाँक (2), = फूँक, *q. v.*

फाँकड़, the lungs.

फाँस, a noose, a snare: *old loc.* फाँसे (*Vid.* I, 5).

फाट, *v. n.* to be torn: to be torn out.

फाटब, the state of being torn.

फाटिक, glass, crystal.

फाड़, फार, *v. a.* (*act. of* फाट) to tear, to break: to open.

फाड़ब, a tearing.

फातमा, Fátimá, the mother of Hassan and Husain.

फार (1), = फाड़, *q. v.*

फार (2), a ploughshare.

फिर, फौर, *v. n.* to turn, to twist, to leap, (*Vid.* LXXVI, 8) फिरइछि = फिरै अछि.

फिरंगी, a European.

फिरव, a turn.

फिरिआही, (فريادی) a complainant.

फौका, *adj.* tasteless.

फौर, *v. n.* = फिर, *q. v.*

फुचो काटी, pen and inkpot.

फुट, फुल, फूट, *v. n.* to blossom : to burst into blossom, to burst out, burst : (*of a burglar*) to break into a house : to be broken, cracked ; *Prov.* फुटल भाँड़ संगी पुनु जोह, a cracked pot looks for a companion, *i. e.*, the fox who lost his tail : to quarrel amongst oneselves, *Prov.* घर फूटे गमार लूटे, when there is disunion in the house even fools loot it : *cf.* फुर.

फुद्दी, a small kind of bird.

फुफकार, the hissing sound of a serpent.

फुर, *v. n.* to be guessed, *Prov.* फुरलौ कहौ, तौ झरलक जहौ, where was it guessed by you ? where he beat me, an allusion to the instructive power of the ferule : *cf.* फुट.

फुरसति, (فرصت) leave, liberty.

फुल (1), = फुट *q. v.*

फुल (2), फूल, a flower, a blossom.

फुलडाली, a flower-basket.

फुलवाडौ, a flower-garden.

फुला, *v. n.* to blossom.

फुलेल, sweet oil, made from the चमेली, or other sweet-scented flower.

फुसफुसाहटि, whispering softly in the ear.

फुसिआ, फुसिआह (*fem.* आहि), one who whispers : a deceiver, one who speaks falsely ; *Prov.* फुसिआहि बनिआँइनि केँ भरि घर बटखरा, a dishonest shopkeeper has her house full of weights.

फूँक, फूक, *v. a.* to blow ; to blow up a fire ; *Prov.* फूँक न फाँक, टाँग बिचारि कै नाप, you don't even help to keep the fire alight, and you stretch your legs before it to warm yourself, (thus preventing other people enjoying it).

फूजल, *adj.* loosened.

फूट, *see* फुट.

फूरा, *adj.* active, intelligent.

फूल = फुल (2), *q. v.*

फूस, *v. a.* to whisper : to speak falsely : *Indecl. Part.* फूसि, used as फूसि, a lie. [*adv.*, falsely.]

फेक, *v. a.* to throw.

फेकब, a throwing.

फेफड़ि, puffing and blowing.

फेर, *v. a. and v. n.* to turn aside, or away ; *Vid.* XLIX, 1, मुख फेर, to turn aside the face : to whirl.

फेरब, turning aside.

फेरा, फेरी, a circuit, routine.

फेरि, *adv.* again : hence, on the contrary, on the other hand.

फेरी = फेरा, *q. v.*

फाँक, *v. a.* to toss by the handful (food) into the mouth, to gobble :

फाँका, a boil, a sore. [*cf.* फाँक.]

फोकसा, a small fish, whose belly swells enormously when blown out by wind—a cruel amusement of little boys.

फोर, *v. a.* to break, smash.

ब

Note. *Many words commencing in this dictionary with ब are, in common use and in the selections, spelt with व.*

बइसाव, *v. a.* to cause to sit, = बैसाव
बएर, the jujube tree. [*q. v.*]

बएस, बयस, age (of a man or woman).
period of life; प्रथम बएस, first
youth.

बँश, a family.

बक, a crane.

बकबाद, verbal quarrelling, wrangling.

बकस, the English word "box."

बकरा (*fem.* बकरौ), a goat: *cf.* बकर.

बकखेल, *adj.* foolish.

बकसीस, (بخشش), a present.

बकुचा, (بکچہ), a bundle of clothes.

बकर (*fem.* बकरौ), a goat: *a she goat's face is supposed to resemble that of a poor man, hence the prov.*
बकरीक सन मूँह, मुसर सन पोड़ा, he's got a face like a she goat's, and yet he is as stout as a pestle: *cf.*
बकरा.

बखरा, division, the act of dividing;
Prov. पानि सँ साँह, नौ नौ कुटिआ
बखरा, the fish are still in the water and they divide them each into nine slices, *i. e.*, they count their chickens before they are hatched.

बखान, a tale, narrative.

बखारी, a granary.

बखेआ, a kind of sewing, coarse quilting.

बखोड़ा, the bark of a tree.

बखा, name of a tribe of gipsies; *Prov.*
about one who does badly what he might be expected to do well, बुड़वक
बखोक खंदक सँ डेरा, the foolish
Bakho set up his tent in a pit.

बगड़ा, a sparrow.

बगै, form, shape, appearance.

बंगा, the cotton plant.

बंगाली, a *Bangālī*. *The Bangālīs speak very bad Maithilī and hence cannot be understood, hence the following Prov. is used with reference to any one who does not speak plainly* एक बंगाली, दोसर तातराह, in the first place he is a Bangālī, in the second place he stutters.

बंगौरा, *adj.* foolish; *Prov.* बाप बंगौरा, पूत चौतार, the father is a fool, and the son intelligent.

बच (1), voice, speech: a word.

बच (2), बाँच, *v. n.* to escape, be saved.

बचन, voice, speech: a word.

बचब, escape, the act of escaping.

बचाव, *v. a.* to cause to escape, to save,
(*Vid.* XL, 12) बचाओब, *for* बचाएब,
you will cause to escape: hence
you will conceal.

बजइ, बजत, *see* बाज.

बजड़ा a kind of millet.

बजनिआ a player on musical instruments; *Prov.* बाबाजीक बाबाजी, बजनिआक बजनिआ, the saint of saints has turned fiddler of fiddlers; *i. e.*, his pretensions to holiness are all hypocrisy.

बजर, बज्र, a thunder-bolt: hence *adv.*
violently, tightly, केवाड़ बजर कर,
to fasten a door tightly: बजर नौँद,
a thunder-bolt sleep, a sleep so
sound that even a thunder-bolt
will not break it.

बजबजै, *see* बाजब.

बजार, (بازار) a market.

बजाव, बजावे पढाव, *v. a.* to send for,
or call a person = *Hindi* बुलाना.

बजे बधि, *see* बाज.

बज्र = बजर, *g. v.*

बटनई, the art of rope-making.

बटवारी, high-way robbery.

बटेर, a kind of quail.

बटेर, *v. a.* to collect.

बटोहिआ, बटोही (*fem.* बटोहिनि), a wayfarer.

बट्टा, a kind of large metal cup.

बडू, a pot for boiling rice, of globular form.

बड़ (1), *adj. and adv. (fem.* बड़ि) large, great : very : सभ सँ बड़ greatest : *see* बड़ा.

बड़ (2), the "bur," or banian tree.

बड़द, बरद, an ox.

बड़पन, बड़प्पन, बड़ाई, greatness.

बड़ा, one who is great, a great man ; *nom. plur.* बड़ै : बड़ा is properly a Hindi word. The Maithili form is बड़ु : in Maithili the form बड़ा is properly only used as an oblique form or agreeing with a noun in an oblique case, as in *Vid.* III, 6 ; XLI, 6 ; and XLIV, 5.

बढ़, बाढ़, *v. n.* to increase.

बड़नी, a broom for sweeping with.

बढ़व, increase.

बढ़ाव, *v. a.* to cause to increase.

बताव, *v. a.* to show, explain : बताए दे or बता दे, to tell.

बतास, wind : बतास कर, to fan : *Vid.*

LXXIV, 4, बतासे for sake of metre.

बताह, *adj.* mad.

बतुलाह, *adj.* rheumatic.

बत्ती, a lath, or thin piece of wood : hence the cross pieces of a roof, *see* कोरा.

बथान, a fold, or enclosure for cattle ; *Prov.* बुड़वक सीआँ सौँभ गस बथान, the foolish Míyá has his cattle

fold in the midst of the village.

बदन, face, countenance.

बदशाही, (بادشاهی) reign, majesty.

बदाम, a kind of grain, "gram."

बद्, a scoundrel, a blackguard.

बध, murder, slaughter.

बधवाह, (*cf.* बाघ), a man who watches the fields of a village and guards them ; a *garde champêtre*.

बघाव, a song of congratulation.

बघू, a wife.

बन (1), *v. n.* to be made, to be manufactured : (of a field) to be ready, prepared, cultivated ; *Prov.* जेकर बनल अखदवा रे, तेकर बारहो मास, he whose fields are ready in Ashárh, is ready also all the year round.

बन (2), a wood, a forest : *old loc.* बनहिं.

बन (3), that which binds : निविबन, that which binds a woman's petticoat (नौबि), a kirtle.

बनब, the state of being created.

बनबैछथि, *see* बनाव.

बनसि, a fish-hook.

बनाएब, shaping, making.

बनाव, concord, reconciliation.

बनार, a trace, a sign.

बनाव, *v. a.* ; 3 *Periphrast. pres.*

बनबैछथि ; to make, concoct, create.

बनिआँ, (*fem.* बनिआँनि) a shop-keeper.

बनिसार, a binding-house, *i. e.*, a

बनौज, a merchant. [prison.]

बनैआ, *adj.* wild.

बनौधिआ, a man of Banaudh, whence the best peons are supposed to come.

बंद, a tie, a knot or button for fastening clothes.
 बंध (1), a bond.
 बंध (2), to bind : to perform.
 बंधक, pawning, giving things in pawn.
 बंधन, bonds, binding.
 बंधाव = बान्ह, *q. v.*, *Muhammadan* 3 *past*, बंधालकै.
 बंधु a friend : a relation.
 बंधुआ, a prisoner.
 बन्हाव, = बान्ह, *q. v.*
 बंधुक, a kind of red flower so called.
 बपोटी, a father's share in the family property.
 बबा, बप्पा, a father.
 बबुआन, *plur.* of बाबू, *q. v.*
 बबुर, a thorny kind of tree.
 बभरटिआ, *adj.* left-handed.
 बघर, enmity.
 बयस, बरस, age, period of life.
 बर, good, excellent : a bridegroom.
 बरख, a year.
 बरखा, rain.
 बरखी, a spear.
 बरजडबति, बरजौमति, an excellent, or beautiful damsel.
 बरजन, an excellent man : a great person.
 बरती, one who fasts, an ascetic.
 बरद, बडूद, a bullock : *Prov.* कोड़ि बरद को फेफड़ि बडत, it's the lazy bullock that puffs and blows; *cf.* चकम for a similar proverb.
 बरन, *v. a.* to tell, (*F.* 1 & *c.*), बरनौ, *Hindī form*, I tell; (*id.* 73) बरनत, *Kanaujī for* बरनेत.
 बरनन, a tale, a story.
 बरहा, a rope.

बराहान, a bráhmaṇ.
 बरिआत, a bridal procession.
 बरिस (1), बरीस, a year.
 बरिस, (2) *v. n.* to rain : also *active*, to rain, to pour rain.
 बरिसात, the rainy season, the rains : rain.
 बर, *adv.* rather.
 बलकवा, = बालक, a child, an infant.
 बल, force, strength.
 बलबीर, a great hero.
 बलवे, name of a town on the south side of the Ganges, near Mokámá.
 बलित, *adj.* surrounded.
 बलुवाह, sandy.
 बलेल, a fool.
 बलेलपन folly.
 बलि, बल्ली, a creeping plant, a creeper.
 बस (1), *adj.* under the control of, subject to ; बस हो, बसि रह, to be under the control of.
 बस (2), *v. n.* to dwell, to be, remain.
Indecl. Part. बसी for sake of *metre*.
 बसन, clothes, dress.
 बसंत, the Spring season, including the months of Chaitra and Baisákh ; (*Vid.* LX, 4) *cf.* अनुज ; here बसंत means the time when flowers (कुसुम) appear ; कुसुम also means a woman's courses, and hence बसंत means the three days of a woman's courses, during which her husband may not approach her. The younger brother (अनुज) of बसंत is therefore the fourth day, when her husband may approach her.
 बसव, the act of dwelling.

बसह, a bull.

बसान, wind.

बसि रह, *v. n.* to be or remain under control, *cf.* बस (1).

बसु, *see* बस (2).

बसुला, a kind of adze, or axe.

बसैला, a young bamboo.

बस्तर, clothes, dress.

बस्ती, a dwelling.

बसु, a thing : goods and chattels.

बह *v. n.* to flow (*of a stream*), बहि जा, to float away, be washed away ; to blow (*of the wind*) : to bear ; to work a plough.

बहब, the act of flowing.

बहरा, *v. n.* to go out, बहराय जाएब, to go outside.

बहसल, *adj.* wilful, spoilt ; *Prov.*

बहसलि जोलहिनि बापक दाँढ़ी नेचे, a wilful Jolhini will pull her own father's beard.

बहाड़, *v. a.* to sweep.

बहाड़ब, a sweeping.

बहानाँ, a pretence ; a concealing, disguising.

बहार, *adv. and prep.* without, outside.

बहाल, (بال), the act of preserving.

बहिआ, a slave without pay : *cf.*

चरवाह (1), and चाकर.

बहिन, बहिनि a sister.

बहिर, बहीर, *adj.* deaf.

बहिरा, (*obl.*) a deaf man ; *Prov.*

बहिराक सुत नहिँ को, अहराक जग नहिँ को, what does a deaf man lose by sleeping, or a blind man by waking : this word is properly an oblique form of बहिर, and can

only be used in the oblique cases : so also अहरा is an oblique form of आहर.

बहीर = बहिर, *q. v.*

बज (1), 3 *simp. pres.* of बह, *q. v.*

बज (2), a wife, a spouse.

बज (3), बजत, बजवा, *adj.* many, much : *adv.* very : again : in many ways.

बहेड़, *adj.* incapable, lazy, inattentive. [tive.]

बहै, *see* बह.

बाउर, *adj.* mad.

बाओन, a dwarf.

बाँक (1), *adj.* bent, distorted : cruel,

बाँक (2), an armlet. [averse.]

बाँका, *adj.* foppish, well dressed : excellent, बाँका बीर, an excellent hero.

बाँग, cotton.

बाँच, *v. n.* to escape, remain secure बच, *q. v.*

बाँचब, escape.

बाँकी, barren (*of females*).

बाँट, *v. a.* to divide, partition ; *Prov.*

मीयाँ मरिहँ वा मिरनी बटिहँ, (*where बटिहँ is a Muhammadan form of 3 Fut.*) The Míyā' will die, and then distribute sweetmeats, *i. e.*, he has promised to do so, but keeps putting it off.

बाँध (1), *v. a.* = बान्ह *q. v.*

बाँध (2), an embankment, धर्मक बाँध (Sal. XII) an embankment made by the power of my virtue.

बाँस, a bamboo ; (Sal. I) green bamboos are considered lucky to make a bridal chamber of.

बाँसुलौ, a flute.

बाँह, बाँहि, बाँहें, बाँड, *Irreg. acc.* बाँड
the arm : बाँह ले, to fight.

बाक, the voice ; बाक नहिँ, there was
no voice, I could not speak. *Vid.*

XXXIX, 8, बाके *for sake of metre.*

बाकर, a goat.

बाग, a horse's rein.

बाघ, a tiger.

बाचाल, *adj.* eloquent.

बाचा, बाच्छा, the young of any animal,
esp. a calf.

बाज, *v. n.* (*Pres. Part.* बजैत, *Irreg.* 3
Pres. बजइन (*Vid.* LXXXII, 4),
(*Harkh.* XI, 6, *Kanauji pres.*
part. बजत); to speak

बाजव, (*old Loc.* बजवड्ड, even in
speaking) speech ; music.

बाजी, a horse.

बाजूबंद, an armlet.

बाट, a path, a road : बाट ताक, to
look for the path, *i. e.*, to expect
anxiously.

बाटी, a small metal cup, or vessel.

बाड़ी, the ground immediately round
a house ; *Prov.* बाड़ी गेलें पात नहिँ,
घर गेलें केरा, if he went into the
garden and could not find a plan-
tain-leaf, how could he find a plan-
tain in his house.

बाढ़, बढ़, *v. n.* to wax, increase.

बाढ़नि, a broom.

बाढ़व, wax, increase.

बाढ़ि, a flood.

बात, news ; speech ; thing, subject.

बाता, wind.

बानी, a light, candle.

बादर, a cloud.

बाध (1), lands surrounding a village,
as distinct from the बखी or home-

stead, and from the गोहँडा or rich-
ly manured lands close to the
houses, and the दोहट, or lands at
a distance from the homestead.

बाध (2), a prohibition, objection :
hindrance.

बाध (3), *v. a.* to prohibit, object to :
interfere with, hinder.

बाधव, hindrance.

बाधा, = बाध (2) *q. v.*

बान, an arrow, बान समान, like an
arrow : *Vid.* XLIX, 5, बाने *for*
sake of metre.

बानर, a monkey, *Prov.* बानरक हाथ
सँ नारिअर, a cocoanut in a
monkey's hand, *i. e.*, it is of no
use to him.

बानि, habit, custom.

बानी, voice, words.

बान्ह, बन्हाय, बाँध, and बंधाय, (*the*
first of these forms is considered
the correct one) or बान्हि दे, *v. a.*
to bind, tie : hold fast, धैरज बान्ह,
to have patience : to build.

बाप, a father.

बापुत, relations, brethren.

बाबा = बाप.

बाबाजी, a mendicant present, *Prov.*
(*about a poor temple*) बाबाजी गेलाह
बहरा, सठिया भेल खून, the priest
went out, and the temple was
then empty.

बाबू, बाबू, a title of extreme honour,
a gentleman of high position :
irreg. plur. बबूआन.

बाभन, a bráhmaṇ, usually applied to
bráhmaṇ's of the Pachhimá sept
of bastard bráhmaṇs.

बास, or बासा *adj.* left, not right,

(*Vid.* LXIII, 7, *see* बुना); (*Vid.*

IX, 1) *the vowel to the left of the third vowel (इ) is आ, which forms the first syllables of आत्, "come!" : adverse.*

वास, (*or* वामे *for sake of metre*) : a fair one : a damsel.

वायु, wind.

बारह, *num.* twelve.

बारि (1), *adj.* young, tender.

बारि, (2) water.

बाल (1), *see* बालु.

बाल (2), बालक, *adj.* young : a child, baby.

बालपन, *or* बालापन, childhood.

बालमु, a bridegroom, a husband.

बालापन, *see* बालपन.

बाल, बालु, बालू, sand.

वास (1), scent, odour : fragrance : (*Vid.* II, 1, *बासे for sake of metre*).

वास (2), *v. a.* to scent, to give fragrance to (*Vid.* LXXVII, 3) करपूर पान वासलि, I scented the *pán* leaf with camphor, I put small pieces of camphor into the *pán* leaf.

वास (3), = वासा *q. v.*

वासन, a vessel, a basin.

वासा, a dwelling house.

वाहन, a conveyance : that on which a person rides : the animal on which a deity is supposed to ride : *the वाहन of Indra* (*Vid.* XVI, 2) *is* Airávat, the king of elephants, *that of Siva* (*Vid.* XVIII, 8) (*or* Har) *is* a bull, *that of Durgá* (*or* Debí) (*Vid.* XVI, 7, and XVIII, 5) *is* a lion.

बाहर, *adv.* outside.

बाहरक, *adj.* external.

बाहा, a stream, a current.

बाऊँ, *Irreg. acc. of* बाँऊ, *q. v.*

बाऊलता, the creeper of the arm, a woman's arm compared to a creeper.

बिचन, बिचनि, (*Skr.* व्यजन, *Pr.* बिचणो), a fan.

बिचा, बीचा, seed.

बिचान, the act of having young, *e. g.*, एक बिचानक गार, a cow that has had one calf.

बिचाह, बिचाहि दे, *v. a.*, to marry one person to another : *Subst.* a marriage ; *Prov.* भेल बिचाह, सोर करबह की, (*a woman addresses an old lover*), I am now married, what can you do with me.

बिचाही, wedded.

बिचोग, separation.

बिचोगि, (*Fem.* बिचोगिनि) deprived of ; forlorn.

बिकरी, sale.

बिकल, *adj.* uneasy, anxious : confused, confounded.

बिकसित, *adj.* bright, shining.

बिकौआ, a sect of high caste Bráhmans, who make a living by selling themselves (बिक, to sell) as husbands to women of lower caste.

बिख, poison.

बिखधर, बिषधर, *adj.* poisonous.

बिखस, बिषस, *adj.* uneven : intolerable.

बिखिन, *adj.* uneasy, tormented : unbearable, intolerable.

बिखै, a thing, subject.

बिगाड़ौआ, बिगाड़ू, a spoiler, one who spoils.

विघटाव, *v. a.* to spoil, to cause to turn out badly.
 विघटाएव, spoiling.
 विच, बीच, *adv. & prep.* between: in the midst.
 विचल, *v. n.* to change, alter.
 विचलव, change.
 विचला, (*fem. ली*) *adj.* middle.
 विचार (1), discrimination, judgment; (*Vid. LI, 1, विचार for metre*).
 विचार (2), *v. n.* to consider.
 विहना, (*Fem. विहनी*) one who collects; गोइटा विहनी कतऊँ कोहवर बैस, how can a woman who collects cow-dung, (expect to) sit in a bridal chamber.
 विहायान, = विहानी, *q. v.*
 विहिया, toe-rings.
 विहौना, the bedding of a bed.
 विजय victory.
 विजु, बीज, a seed.
 विडार, a seed-bed.
 वित (1), wealth.
 वित (2), बीत, *v. n.* to pass away; also विति जा.
 वितव, passing away.
 वितित, *adj.* passed away, expired; वितित हो, = वित, (2), *q. v.*
 विथार, *v. a.* to stretch, extend.
 विदखित, *adj.* rent asunder: (*fig.*) heart-broken.
 विदा, the act of leaving a place, विदा हो, to go away, leave; विदा कर, to allow to go.
 विदार, *v. a.* to tear, rend.
 विदारव, tearing, rending.
 विदेश, बिदेस, a foreign country, a distant land, (*Vid. LV, 1, बिदेस locative*).

विदेहा, the god of love, Kám Deb.
 विद्यापति, the celebrated poet of that name.
 विध, a ceremony; *Prov.* विद्या सँ विध भारी, the ceremony is more looked after than the actual marriage, (following the letter, and avoiding the spirit of the law).
 विशाना, God, the Creator: fate.
 विधि, manner, method, way, कौने विधि, how; बड़ विधि, *adj.* various, of many kinds, *adv.* in many ways: fate, विधि बस, accidentally: God, the Creator, Brahmá, *who* (*Vid. XVII, 4*) has four faces, see दीस, and सिलाव.
 बिधुआ, *v. n.* to become melancholy, sorrowful: to become angry; *Prov.* उचौत कहनेँ, संग बिधुआय, if you speak the truth your friend will get angry.
 विन, विना, बिनु, *prep.* without; बिनु is the usual word in *Vid.*; it occurs 14 times, *agst.* विना, once, and विन, not at all.
 विनमजो, (*Vid. LXXVIII, 2*) obsolete 1st *Pres.* I pray to = विनमऊँ, from root विनम.
 विना, = बिन, *q. v.*
 विनिंदक, that which puts to shame.
 विनीती, prayer, a prayer.
 बिनु, = विन, *q. v.*
 विनोद, pleasure, gratification.
 बिंद, बिंदु, a drop, spot, bead.
 बिंदक, one who discriminates, or appreciates.
 बिंदु, बिंद, a drop, spot, bead.
 विपति, distress, calamity, misfortune.

विपरित, विपरीत, *adj.* reversed, contrary, averse, repugnant: (*Vid.* XXXIII, 1) विपरित स्वरत (दुरत), *coitus a tergo*.

विवाह, marriage.

विवाहित, *adj.* wedded.

विवाही, one about to be married, a bride or bridegroom.

विवेक, wisdom, discretion, discrimination.

विसल, pure, spotless. [ed face.]

विसख (*fem.* विसुखि) *adj.* with avert-

विंब, a tree bearing a red fruit.

विरंग, in the phrase रंग विरंग (*Sal.* XVI), of various colours, *cf.* रंग रंग, *id.* III.

विरमान, a queen (?)

विरवा, = बौड़ा, *q. v.*

विरह, (*instr.* विरह) separation.

विराति, *see* राति.

विराम, agitation, disturbance.

विरिथा = बौड़, *q. v.*

विरोध, opposition, काज आलस दुज परस विरोध (*Vid.* XX, 5) between action and sloth there is a great difference.

विर्ज, for ब्रज, the country where Krishna sported with the cowherdresses. विर्ज नारी, a woman of Braj.

विक्रल, (بالکل) *adj.* all, entire.

विलंब, (*loc.* विलंबे) delay.

विलस *v. n.* (*Harkh* XVI, 3, *Kanauj* 3 *Pres.* विलसत) to caress, wanton, sport amorously.

विलसव, caressing.

बिलिह, बिलार, a cat.

बिलाप (*Vid.* LXXVII, 8, *for metre* बिलापे), lamentation, a lament.

बिलार, (*Fem.* बिलारि), a cat; *Prov.* खिसिआएलि बिलारि घुर खर नाचे, an angry cat scratches the dust with her claws; *i. e.*, helpless rage expends itself on the meanest objects.

बिलास, (*loc.* बिलासे, or *for metre*) enjoyment, amorous sport.

बिलासनि, बिलासिनि, a damsel with whom one sports, a bride.

बिलौकी माँग, *cf.* भेलौकी *v. n.* to ask for a wedding present. Part of the wedding ceremony.

विशेख, *v.* विसेख.

विशत, *adj.* white, shining.

विषधर, विखधर, *adj.* venomous.

विषम, विखम, *adj.* uneven; cruel.

विषाद, sorrow, dejection.

विसना = बिनुना *q. v.*

विसर, *v. a.* to forget: desert.

विसरनमा, a thing forgotten.

विसराम, *v. n.* to be at rest, be tranquil: *Vid.* II, 2, विसराम, ? *for* 3 *Pres.* विररामे.

विसलेख, separation.

विष्णु, the god Vishnu.

विष्णुना, *v. n.* to dream, = विसना.

विसेख, विशेष, speciality; special meaning, purport.

विह, विहि, बौह, the Creator: fate.

विहाड़ि, wind.

विहान, morning, dawn.

विहि, विह, बौह, God, the Creator; fate, *Prov.* भरखँ भर पुनु बिहिह सुभाव, it is fate's nature to fill the full, *i. e.*, to him that hath shall be given.

बिऊस, *v. n.* to smile.

बिऊसव, the act of smiling.

बीआ, बिआ, seed; progeny, offspring.

बीच, बिच, *adj.* between, middle :
subst. that which is between, difference : *prep.* between.

बीछ, बीछ, a scorpion : centipede.

बीज, बिजु, a seed : algebra : = बीर्य, semen virile, in opposition to रज the menstrual excretion ; the union of these two is supposed to be the cause of production. Hence, when applied to inanimate objects, such as the earth, the two together बीजरज mean poetically the soil, which is the efficient cause of production : (Vid. XVIII, 3) सिखर बीज the pomegranate.

बीड़ा, बिरवा, बिरिया, a roll of betel-leaf prepared for eating.

बीत, *v. n.* = बित, *q. v.*

बीबी, the mistress of a house, a lady.

बीर, a hero.

बीस, *num.* twenty, (Vid. LIX, 3) the twentieth consonant, *i. e.*, न, see पचीस : also = बिस poison, as in Vid. LXIII, 6, where there is a pun on the two meanings of the word.

बीच, बिच, बिचि, God, the Creator : fate.

बुझ, बुझत, बुझाय, बुझाल, बुझालिह, बुझालि, see बूझ.

बुझाव, *v. a.* forms noted are 3 *Simp.* Pres. बुझाव, and बुझाविच, 1. and 2 Fut. बुझाएव, 2 Fut. बुझैवच : to cause to understand, to search : to satisfy.

बुझाएव, instruction.

बुझाओन, a persuading : hence deceiving.

बुझि, बुझिए, बुझ, see बूझ.

बुझैवच, see बुझाव.

बूड़, बूड़, *v. n.* to drown, be drowned : to drown oneself ; *n. b.* बूड़, is the correct form.

बूड़व, drowning.

बूड़पन, folly.

बूड़वक, or बुड़वक, or बुड़वकहा. *adj.* foolish ; *Prov.* देख कं बुड़वक, उठ कं अनगुताह, he looks a fool, but he gets up early in the morning, *i. e.*, you won't catch him napping.

बूढ़पन, बुढ़पन, old age.

बूढ़िया, an old woman ; *Prov.* बूढ़िया मरै सरस सँ, थो पतङ उपहास, an old woman dies surely (*lit.* in a vital part), when her daughter and daughter-in-law are ridiculed for going astray.

बुताव, *v. a.* to put out, extinguish.

बुध, *adj.* wise.

बुधग्रह, the planet called Budh.

बुधजन, a wise man.

बुधिआर (*fem.* बुधिआरि), बुद्धिमान, *adj.* wise.

बुधिजन = बुधजन, *q. v.*

बुन, बुना, बुंद, बून, a drop of water (only बुन and बुंद in this sense) : a cypher ; (Vid. LXIII, 5) 60 — 10 = 50 ; take away the cypher, and 5 remains, which is पंच ; पंच also means an assemblage of five people, hence people in general : (*id.* 6), two added to a cypher becomes 20, which is बीस, which also means poison : (*id.* 7), a unit followed by nine cyphers forms a thousand millions called in Sanskrit (पद्म) which also means a lotus. Hence nine (नव) to

the left of nine cyphers is 9,000,000,000, or नव पद्म, a young lotus.

बुलकुंज, a kind of flower.

बुभु, and also बुभु, v. a. the following forms are noted, 1 Simp.

Pres. बुभुए, बुभुएः 3, बुभु, बुभुय,

बुभु; 2 Imperat. बुभु, बुभु; 3 Fut.

बुभुतः Past. Part. बुभुल, बुभुल;

3 Past. बुभुलन्हिः Indecl. Part.

बुभु, बुभु; to understand : to know,

perceive : the passive is formed

with पड़, thus बुभु पड़, to be

understood : see gram. § 185.

बुड, v. n. = बुड, q. v.

बुडन. the act of drowning.

बुडि, a fool.

बुड, (fem. बुडि) adj. old.

बुन = बुन, q. v.

बुरि, pudenda mulieris.

बृज, the country of Braj, where Krishna spent his boyhood.

बृतांत, an account, a story : a very common word, in conversation of all classes.

बेचाकुल, (fem. बेचाकुलि), adj. distracted, distressed.

बेचाज, (Vid. XIII, 1, बेचाजे for metre), concealing, excuses.

बेचाधि, disease, sickness : ruin ; Prov.

बड़बुधि करथि ता होरेन्हि बेचाधि destruction comes to him who displays excess of wisdom, i. e., too many cooks spoil the broth.

बेचापित, adj. pervaded : (of time) completed.

बुग, बुड, a frog.

बुच = बेच, q. v.

बत, a rattan.

बेकत (1), adj. discrete; manifest, visible, apparent.

बेकत (2), v. a. to perceive, Vid. IV, 2, बेकतय हृदय लुकावय लाज, your heart perceives it, but conceals it through shame.

बेकूफ, (بے وقوف), a fool.

बेगर, (بغیر) prep. without; खाय बेगर, without eating, without food.

बेगारी, one who is compelled to give forced labour; a "begári;" Prov.

भल भेल मैयाँ के बावे घदलक, नहिँ तँ

बेगारी पड़ितथि, it had been better

that a tiger should have caught

my Lord, than that he should

have been compelled to labour

forcibly.

बेड = बेग, q. v.

बेच, बेच, v. a. to sell; (Sal. XIX.)

बेचै, obl. form of 3rd verbal noun she went "to sell."

बेचब, sale.

बेटवा, बेटा, बेटुआ, a son.

बेटिआ, बेटौ, a daughter.

बेड़, a hedge, wall, Prov. लच्छमी

अवैति कतजँ नहिँ बेड़, when good

luck once comes, no wall will keep

her out.

बेड़ा, a chain; difficulty, sorrow.

बेढ़, v. a. to hedge, fence in, surround.

बेढ़व, surrounding.

बेढौ, a granary, a place for storing grain.

बेताल, बैताल, a goblin, demon.

बेथाएल, adj. wounded.

बेदन, a wound, grief, pang.

बेनाठी, a door-bar.

बेदुलि, a spot of silver fixed as an

ornament on a woman's forehead,
cf. गेडुली.

वेध, *v. a.* to pierce, spear: to hook a fish: to kill.

वेधव, piercing.

वेन = बैन, *q. v.*

वेनिचा, वेनी, (1), small silver or gold spots on a woman's forehead, which surround the टिकुली, or vermilion patch on a woman's forehead.

वेनी, (2), a braid of hair, braided in a single braid and falling down the back like a tail, as worn by a widow, and by a woman whose husband is absent.

वैपक्ष, *adj.* averse, against.

वेबरजित, *adj.* taken away, abandoned.

वेरहट, or वेरहटिया, the afternoon meal.

वेरा, बेरि, time, hour, o'clock, कत खि बेरि, how much time is there? *i. e.*, how much of the day is left? time, repetition, एक बेरि, once.

वेरिचा, the afternoon.

बेल, the tree ægle marmelos.

बेलना, a rolling-pin; a potter's wheel.

बेली, a kind of flower.

बेष्ठा, a prostitute; *Prov.* बेष्ठाक पून बशिष्ठ, a harlot's son has become as great a saint as Bāśiṣṭh.

बैस, *adj.* good, pleasing.

बैसनि, *adj.* full of passion, very amorous.

बैसवा = बेष्ठा, *q. v.*

बैसाह (1), *v. a.* (causal of बैच) to buy, purchase.

बैसाह (2), बैसाहब, buying.

बैठ, *v. n.* to sit = बैस, *q. v.* which is the more correct and usual form; to have nothing to do; *Prov.* बैठल बनिचाँ की करे, एहि कोठिक धान बाहि कोठी धरे, a shop-keeper without custom employs his time moving his paddy from one box to another: बैठ does not occur in *Vid.*, बैस being always used.

बैठक, a seat.

बैठब, sitting.

बैठाल, *v. a.* to cause to sit; बैठा ले, to put on (clothes): a *Hindī* form, the *Maithilī* being बैसाव, *q. v.*

बैताल, = बैताल, *q. v.*

बैन, बैन, a word.

बैर, a jujube tree.

बैरी, an enemy, (*Vid.* XVI, 4), the enemy of Siv, the husband of Pārbatī, was Kām Deb, who was the god of love, and was burnt to ashes by Siv, and hence called अनंग, the bodiless one: (*Vid.* XVI, 5), the enemies of the gods who were the sons of Aditi were the Daityas, see अदिति, and तनय; their preceptor (गुरु) was Sukr, see गुरु.

बैल, a bullock.

बैस, or बैठ, which latter is the less correct and less usual form, *v. n.*, to sit: *cf.* बैठ.

बैसब, sitting.

बैसाव or बइसाव, *v. a.* the following forms are noted, *Past Part.*

बैसाओल, *Indecl. Part.* बइसाय, and

बैसाए, to cause to sit: to place, arrange: *cf.* बैठाल.

बैसाएब, arrangement.

बोझ, *v. a.* to load.

बोझैल, load-bearing, a bearer.

बोध, *v. a.* to notice, heed : console.

बोधब, notice.

बोरा, a sack.

बोल (1), *v. a. and v. n., the following forms have been noted, 3 Simp.*

Pres. बोल, बोले, बोलाई, 2 *Imperat.*

बोलह; 3 *Fut.* बोलत; *Past. Part.*

बोलल; *Indecl. Part.* बोलि; *Pres.*

Part. बोलेत, and बोलदत : to say,

utter, (of a bird) sing : to speak :

बोलल, that which has been said, a

promise : *Prov.* बोललह से बोललह,

फेरि मति बोलह, you've said your

say, now hold your tongue.

बोल (2), बोलि, speech, word :

promise : consoling speech.

बोलब, speaking.

बोआ, a boy.

बौक, (*fem.* बौकि), *adj.* dumb.

बौराह, *adj.* mad.

ब्यतौत, *adj.* passed away, elapsed.

ब्यभिचार (*Vid.* LI, 2, °चारि for metre),

evil practices, debauchery, un-

chastity, adultery.

ब्राह्मन (*Fem.* ब्राह्मनि), ब्राह्मण, ब्रह्मन्,

a Bráhmaṇ.

भ ।

भए, *see* हेा.

भँडैला, भडुआ, a pimp.

भँवर, an humble bee.

भकर, भकौस, *v. a.* to swallow hastily,

to gobble : to eat greedily, to

gorge oneself with.

भक्कू, a fool.

भग, *prudenda mulieris.*

भगजीगनौ, a fire-fly.

भगता, one who has bathed in the

Ganges and pretends to have be-

come inspired ; *low caste men do*

this, and are much revered by their

fellows for their pretended sanc-

tity ; hence the proverb, गाँड़ि न

धोए, से भगता होए, a fellow who

does not even wash his privities,

turns a prophet.

भगनी, a sister ; (*Vid.* XVI, 3) the

sister of Som, the moon, *was*

Lakshmi ; Som *was the husband*

of Rohini, who was the fourth

daughter of Daksh, see दक्ष, दुता,

and पति ; Lakshmi took the bodily

form of Rukmini, and as Rukmini

her son (तनय) was Pradyumn,

who again was an incarnation of

Kám Dev ; Kám Dev's wife was

Rati. See तनय, and घरणी.

भगवा, a cloth to hide the privities.

भगवान (*Vid.* V, 4, भगवाने for metre)

God : Kṛishṇ.

भगिना (= भागिना), a nephew.

भगेडू, a runaway.

भंग, भँग, Indian hemp. a name of

Sív (*Vid.* LXXXII, S).

भज, *v. a.* to worship : to change

money.

भजब, worship.

भंजौतौ, the village custom of ex-
change of services in ploughing.

भट, a warrior, a hero.

भट्टा, or भाटौ, a brick-kiln, a furnace.

भट्टौ, (*Dim. of भट्टा*) a still, a place

for distilling spirits.

भडुआ, भँडैला a pimp.

भंडार, a treasury, (*Vid.* XXX, 5) भदन

भंडार, the treasury of love, *i. e.*,
pudenda mulieris.

भतीजा, a brother's son, a nephew.

भदौचा, भादव, the month Bhādo.

भद्दा, *adj.* slow in intellect, a fool.

भन, *v. a.* to say, भन *or* भनहिँ, *old 3 pres.* he says.

भनव, speech.

भनभनावटि, a humming.

भनसा घर, a cook-room.

भनिता, the last line of a song, containing the author's name.

भवन, a house.

भम, *v. n.* to wander, *see* भम (2).

भमव, wandering.

भसर, भसरा, भसर, = भँवर, the humble-bee, *said to be fond of the jasmine; hence* a lover, husband.

भय (1), fear.

भय (2), *see* ह्वा.

भर (1), *adj.* full, full of: जग भर, the whole world.

भर (2), *v. a.* to fill, खँकम भर, to take a person in one's lap; *takes double accusative*, घरनि बारि भर, to fill the earth with water: to complete, भरि having completed, *hence adverbially*, till: to be filled.

भरती, a filling, a load: the being entrusted with a duty: enlistment.

भरना, land given in mortgage.

भरनी woof, *see* तानी.

भरस (1), an error, mistake.

भरस (2), भस, *v. n. and v. a.* to wander, to wander over.

भरल, *Past. part.* of भर (2), *used as adj.* full.

भराखीन, भराखीनि, the wages of filling a hole.

भरि, भर, *adj.* whole, entire: *cf. also* भर (2): filled with, covered with, *e. g.* नख बत भरौ, covered with scratches.

भरिआ, one who bears *or* carries.

भरास, hope: the giving hope, consolation.

भल, *adj.* good: true: भल मंद good and evil, virtue and vice.

भलपन, भलाई, भलापन, goodness.

भलो = भल (*Vid.* XLV, 5), *q. v.*

भसम, ashes.

भसाव, *v. a.* to cause to float, *or* float away.

भसाएव, floating.

भसिआ, *see* भास.

भऊँ, the eyebrow; *cf.* भौँह.

भाई, भाई, भाए, a brother; *the first is the more usual form.*

भाउँजि, an elder brother's wife.

भाउर, a whirlpool, a circle, *v.* चक-भाउर.

भाओ, nature: price, rate of sale.

भाँग, the stimulating product of Indian hemp, bhang.

भाँगठ, breakage; *Prov.* हरक भाँगठ, हर सालौ, the plough is broken, repair it.

भाँज, a trace, indication.

भाँड़, a pimp: a rogue: a large earthen pot.

भाँड़पन, भाँड़पन, roguery.

भाँति, भाँती, form, shape, appearance.

भाख, *v. a. and v. n.* to say, speak.

भाखव, speech.

भाखा, भासा, speech, words; dialect.

भाग (1), fortune, good luck.

भाग (2), *v. n.* to run away, flee ;

भागल दल, a defeated army.

भागिन, a sister's son.

भाठी, भाथी, = भट्टा, *q. v.* [rent.

भाड़ा, (भाटक), hire, price of labour :

भात, boiled rice ; food.

भातिज, a brother's son.

भाथी, a furnace = भाठी.

भादव, = मदौआ, *q. v.*

भान (1), *v. a.* to say, to speak : to appear ; resemble : to be dissipated, dispersed.

भान (2), *or* भाने, *for metre*, speech : a saying, a word.

भानव, speech, &c.

भाव, भाव (1), nature : love.

भाव (2), *v. a. and v. n.* to like, love : to please.

भावव, affection.

भाबिनि, a wife.

भार, a burden ; hire : wages.

भारी, *adj.* heavy : great, important.

भाल, the forehead.

भाला, a spear.

भालु, a bear.

भाव, *see* भाव.

भाष = भाख, *q. v.*

भास, *v. n.* to float ; भासल जा (*Sal. XVIII or (id.) भसिआ जा (cf. दिआ, कहिआ, and the Bangālī form of the compound)*, to float away, be washed away.

भासा, = भाखा, *q. v.*

भिंडवा = भौंड, *q. v.*

भिख, भिखिआ, भिखिआ (*Nā. III*), भौखि, alms.

भिजलाह (*Fem. •लाहि*), *Participial adj.* wet.

भितरी, *adv. & prep.* inside.

भिति, भित्ति, भौति, a wall.

भिनसर, भिनसरवा, dawn, morning.

भिनाउजि, separation.

भौंड, भिंडवा, the mound round a tank.

भौखि = भिख, *q. v.*

भौठ, light friable soil suitable for growing spring crops.

भौति (1), fear ; (2), = भित्ति *q. v.*

भौन, *adj.* separate, separated.

भौस, (*Fem. भौसा (Vid. VII, 3)*, *adj.* fearful, terrible.

भौसैन, name of a king.

भौर, *v. a.* to tie.

भुँदुआँ, भुँदुआँ, भुँदु, the earth, ground : floor, भुँदुआँ पर बैसल, seated on the floor.

भुगत, *v. n.* to wither.

भुज, the arm, hand.

भुजंग, a serpent.

भुजंगपति, Sesh, the lord of serpents.

भुतल, the earth : भुतल नृपति, the Demon Bali.

भुतिआ, *v. n.* to lose one's way ; *Prov.*

जालहा भुतिआह तीसी खेत, the Jolhás lost their way in a linseed field ; *Linseed, in flower by moonlight, looks like water ; and there is a story about a number of Jolhás (who are notorious fools) swimming across a linseed field and losing each other.*

भुवन, the world : there are said to be fourteen worlds : hence भुवन, also means 14 ; similarly रितु (a season) means 6, and when a person says he will take 14 + 6, he means 20 i. e. बीस, which also means poison, (*Vid. LIX, 1*).

मुलवा, a store-house; *Prov.* छूटल घोड़ मुलमुलवाहिं ठाढ़ a horse when he gets loose, goes back to the chaff-house.

भुल, *adj.* light brown.

भुस्सा, or भुस्सी, chaff.

भूदर्या, भूद, the earth = भूदर्या, *q. v.*

भूखण, भूखन, ornaments.

भूखल, *adj.* hungry.

भूगोल, geography.

भूजा, parched grain.

भूजी, *adj.* burnt, dry; *Prov.* घर भूजी भाँग न, बीबी फौकथि चूड़ा, there is not even dried bhang in the house, and the lady is gobbling *chūrā* in public, (*i. e.* is extravagant): *cf.* फका.

भूत, a ghost, a portent.

भूर, a hole.

भूषण = भूषण, *q. v.*

भैयानक, *adj.* fearful, terrible.

भैट (1), an interview: deserts.

भैट (2), भेट, *v. a.* to meet.

भैटब, a meeting.

भेजाव, *v. a.* to send; *the more usual word is पठाव.*

भेद, a secret.

भेदिआ, a spy, busy-body; *Prov.* घरे भेदिआ, लंका जरि गेल, through a spy in the house Lankā was burned.

भेम, a beetle.

भेर, *adj. & adv.* exceeding: very, भेर छतल, sound asleep.

भल, भलाह, भेलौह, *&c.*, *see* हो.

भेलौकी = बिलौकी, *q. v.* a preliminary tour of visits paid by a bride or a bridegroom to her or his relations, two or three days before the mar-

riage. *It is the custom for the person visited to give the visitor a present.* भेलौकी माँग, to ask for a wedding present; hence, to go on this tour of visits.

भेस, form, appearance: dress: disguise.

भै (1), भै गेल, *see* हो.

भै, (2), fear.

भैस, भैसा, भैसा, a buffalo; *Prov.* भैस बुढ़वकहो, नाथौ कुंजलिआ, the buffalo is only a fool, and you've given it a grand name,—Kunjaliā.

भैरब, *adj.* terrible.

भैसुर, भैसुर, a husband's elder brother with whom the wife cannot speak; a younger brother is देखोर, with whom she can speak; *cf.* भौजाइ.

भोग, *v. a.* to enjoy.

भोगब, enjoyment.

भोजन, the act of eating.

भोर, morning, dawn.

भौ, *see* हो.

भौह, *obl.* भौह, the eye-brows; *cf.* भऊ.

भौजाइ, an elder brother's wife; a wife is only allowed to speak to her husband's younger brethren, and often has an intrigue with one of them, hence the *Prov.* बुढ़वकहाक बड़ सब कौ भौजाइ, the wife of a fool, is elder brother's wife to every one in the village; *cf.* भैसुर.

भौरी, a whirlpool.

भनर, the humble-bee.

म

मँ, मँह, मँह, मँ, *postp.* in ; *the first and last are not used by Vid., the second and third, each once.*

मंडर, मंडल, मँडरि a circle : the circle of light in the clouds round the moon.

मँह, *postp.* amidst, among, *see* मँ.

मँहगी, scarcity, famine.

मकई, Indian-corn.

मकफूल, (मकूल), *adj.* mortgaged.

मकरा, a spider.

मकरंदा, nectar, honey : a bee.

मकुना, a male elephant with small tusks.

मखमल, velvet ; *Prov.* मखमल मँ भुंजक बखेआ, sewing of (coarse thread made of) *bhunj* grass on velvet : *i. e.*, incongruity.

मखी, a fly ; *Prov.* से गुड़ कच्चाँ, जे मखी खाय, where is the treacle that the flies ate, (*a man offers frivolous excuses for not providing sweet-meats for his friends*).

मग, a path.

मगइहि, *see* माँग (2).

मगन, *adj.* plunged : (*of the heavenly bodies*) set : pleased, delighted.

मगनीक, one who gets a thing for nothing, a swindler, a bilker.

मगर, a beggar, one who begs : *Prov.* आप मिछाँ मगर, दारि दरवेस, the *Miyā* is really (as poor as) a beggar, (and yet he pretends to be rich and has) his doorway full of beggars, (who have come for alms).

मगह, the kingdom of Magadh, or south Bihār.

मगहिआ, *adj.* of or belonging to Magadh, an inhabitant of Magadh.

मगाव, मंगाव, or मगाए दे, *v. a.* to send for ; also = माँग, *q. v.*

मगाएव, a summons.

मघा, name of the tenth Nakshatra, or Lunar mansion.

मंगटीका, an ornament for the forehead, *cf.* माँग (1).

मंगनी, borrowing : a Muhammadan betrothal ; *Prov.* चट मंगनी, पट बिचाह, the marriage took place immediately after the betrothal, *i. e.*, there was indecent haste.

मंगल, *adj.* propitious, fortunate.

मंगा = माँग (1), *q. v.*

मंगाव, *see* मगाव, माँग.

मंगैछि, *see* माँग (2).

मचिआ, a seat, chair.

मच्छर, a mosquito.

महै, a son, whose elder brothers have died ; *Prov.* महैक माय पच सोग सहे, the mother of a *machhai* bears the sorrow of losing sons.

मजर, a cluster of blossoms, especially of the mango.

ममिला, *adj.* middle, intermediate : the middle of three brothers, or the second of four brothers.

मभौतर, the cord, or string connecting two *pālos* or bullock yokes.

मटकी, an ogle, wink.

मठा, a kind of buttermilk ; *Prov.* (*of a man who has once burnt his mouth with hot milk*) दूधक डरै. मठा फूकि पौबी through fear of its

being (hot) milk, he blows on the buttermilk before he drinks it, *i. e.*, a burnt child dreads the fire.

मठिआ, a temple.

मड़, मँड़, the head, भरि मड़, having filled the head, carrying a load on the head.

मड़ड़ा, *v. n. 3rd Pres. irreg.* मड़ड़ाइ है, to hang about a place, to hover over it, (*of a bird*).

मड़रा, a slip of bamboo which goes round the edge of a round winnowing basket, acting as its side, *see* खप.

मड़वा, a small house open on all sides in the centre of the court-yard of a house, erected at the time of various festivities, as marriage, &c.

मड़ुआ, a grain, (*Artinissia vulgaris*) much eaten by the poorer classes of Tirhut.

मड़ैआ, a hut.

मढ़ौ, a hut, house: *hence the name of the sub-division सीतामढ़ौ* "Sita's hut."

मजिस्टर, (*English*) a Magistrate.

मणि, मनि, a jewel: a diamond.

मणिसय, *adj.* composed of jewels.

मंडल, मँड़र, मँड़रि, a circle; चाँद मंडल, the circle of the moon.

मत, opinion; a person's sect.

मतारी, mother, a common word used by the lower castes.

मति (1), mind, opinion.

मति (2), *imperative prohibitive particle*, do not.

मथ, *v. a.* to churn: to cause to foam, or boil.

मथव, churning.

मथा, the head.

मथुरिआ, an inhabitant of Mathurá.

मद, wine.

मदकल, *adj.* intoxicated, mad.

मदति, (५५०), help, assistance.

मदन, Kám Dev, the god of love.

मदान्ह, *adj.* (*from मद + आन्ह for आन्ह*) *Vid.* XXXVIII, 1, *Instr.*

मदान्ह *for* मदान्ह; blind with passion.

मधु, honey, nectar.

मधुकर, a bee.

मधुजीव, *adj.* whose life depends on honey.

मधुपान, a draught of honey.

मधुपुर, the city of Mathurá.

मधुर, *adj.* sweet.

मधुरपति, मधुरापति, (*for* मधुरापति), name of Kṛishṇ.

मधुरास, (*or* मरासे *for metre*) *adj.* full of honey.

मन (1), *old loc.* मनहिँ, mind: memory

मन पाड़, *v. a.* to remember: heart: attention, मन दय, *or* दै, having paid attention, attentively: the desire of one's heart, मन होइ अछि, a desire has arisen, अपन मन, wilfulness, मन भरि, with all one's heart, मन पुरा, *v. n.* to fulfil one's heart's desires, मन पुराव, *v. a.* to fulfil another's desires.

मन (2), a measure of weight, a "maund."

मनगर, *adj.* pleased at heart.

मनमथ, मनमथि, the disturber of the mind, love.

मनसिज, that which is born in the heart; love.

मनसुआ, *v. n.* to boast, to boast

about; *Prov.* मनस मनसुरेलन्हि, तँ बैग लै परैलन्हि when he was boasting of his bravery, he ran away on account of a frog.

मनहिँ, *old loc. of मन* (1), *q. v.*

मनाइन, (*Vid.* LXXXII, 8) Menaká the mother of Umá, or Párbatí, the wife of Sib; *this is the traditional interpretation; but the word appears to be really a voc. fem. of the Bhojpúri word मनइ, 'men'* It would then mean, 'O Lady.'

मनि = मणि, *q. v.*

मनुख, मनुस, a man.

मनुसौढ, manliness.

मनोभव, born in the heart: love.

मनोरथ, heart's desires.

मनोरस, *adj.* lovely.

मंद, (*or मंदा for metre*), *adj.* bad; vile, base, mean; मंद समाज, evil company; मंद हो to become corrupted: gentle, slow.

मंदिर, a temple.

ममहर, ममहरा, a maternal uncle.

मय, *adj.* composed of, made of.

मर, *v. n.* (*the following forms are noted; 1, Prosp. Cond. मरिऐ; 1, Simp. Pres. मरै; 3, मरय; 1, Fut. मरब; 3, मरत, also a Bhojpúri plural form used by Muhammadans मरिहँ is found; 3, Retro. Cond. (F. 39) मरते for मरते; Past. Part. मरल, मुदल*): to die, be killed; *Prov.* मुदला (*obl. of मुदल*) पूतक बज्जत नाचैँ, a dead son has many names, *i. e.*, the dead are always spoken of in affectionate terms; मरै केँ मन नहिँ, उठि उठि बैढी, you evidently don't

intend to die, for you keep sitting up, (*said to a convalescent*).

मरचर, a cemetery.

मरना (*Sal. XV*), a future participle passive of मर, *lit.* it is necessary to die; आखिर मरना, in the end a man must die.

मरब, dying.

मरस, a vital part, मरस मार, to inflict a mortal wound.

मरसौआ, name of a class of songs celebrating the deaths of Hassan and Husain, sung at the Muharram festival by Muhammadans.

मर्त, a mortal, मर्त भुवन, the world of mortals, the earth.

मल, *v. a.* to rub, shampoo.

मलब, shampooing.

मलिन, *adj.* black, dark, solid: sad, melancholy.

मसाला, *see* मसाला.

मसखरौ, (مسخری), caresses; *Prov.* हाड़ मसखरौ, मोर जौ जाइयहि, cease caressing me, it is killing me.

मसान, a burial-ground: any lonely place, *Prov.* खरौ खा मसान जा, if you eat oil-cake (*which has purgative properties*), you will have to retire; *i. e.*, a bad result follows a bad action.

मसालचौ, a torch-bearer, *Prov.* तेल जर तेलौक, गाँडि फाटे मसालचौक, the oilman's oil is being burnt, and the masálchí is distressed about it; *i. e.*, he is a busybody.

मसाला, मसाल, (مسال) spices, sweet-meats, Kábuli fruits.

मसिऔत भाइ, a first cousin, the son of one's mother's sister.

मसिहानी, an ink-pot.

मसी, ink.

मसक (1), smell, odour.

मसक (2), *v. a.* to smell.

मसकव, the act of smelling.

महत, *adj.* great; *Prov.* महतक घर
संततिक बास, good men dwell in
the houses of the great.

महतारी = मतारी, *q. v.*

महफा (مِهْفَا), a litter for women.

महाजन, a banker.

महाभय, *adj.* very frightful.

महामूंग, a kind of pulse, *phaseolus mungo*.

महाशिधि, a great accomplishment.

महिमा, greatness, majesty.

महिची, a buffalo.

मझ, मझ्या, the *Bassia latifolia*,
"mowa."

महेस, a name of S'iva: a name of
Krishn.

माद, माई, माए, a mother.

माँ, *postp.* in, *see* मैं.

माँग (1), मंगा, the parting of a
woman's hair.

माँग (2), मंगाव, मगाव, *v. a.* the
following forms are noted; 3.
Simp. Pres. माँग; 1. *Fut.* माँगव; 3.
Pres. मंगैअहि, मगइहि; *Indecl. Part.*
माँगि: to ask for, demand: beg for,
yearn for, desire, want.

माँगव, asking.

माँगौ, the bow of the boat, *where there*
is a comfortable seat, hence Prov.
जनिका खेवा नहिं, से अगिले माँगौ
सवार, the fellow who hasn't money
to pay his fare, takes the most
comfortable seat in the boat.

माँझी, माझी, a fly.

माँझ, the midst, middle: the waist.

माँझी, a wild man, a man of the
woods: the steersman of a boat.

माँटी, earth, clay.

माँड़रि, मँडर, मंडल, the circle of light
in the clouds round the moon;
लग माँड़रि दूरि पानि, दूरि माँड़रि
लग पानि, if the circle is near
the moon, rain is afar off, and
vice versa.

माँथ, माँथा, the head.

माँच, *prep.* in, *see* मैं.

माख, *v. a.* to impress, to leave an
impression upon, *as of a foot in*
soft earth, or of a pair of female
breasts over her lover's heart.

माखव, impression.

माग, a woman.

माचौ, a chair = मचिया.

माझी = माँझी, a fly.

मानिल = मन्जिला, *q. v.*

माटि, माटी, earth, clay.

माड़, *v. a.* to knead, shampoo.

माड़व, shampooing.

माड़ी, over-boiled rice.

मातर, *added to present participles*
as follows अवैत मातर, immediately
on coming.

मातल, (*fem.* मातलि), *adj.* intoxi-
cated.

माता, मातु, a mother; मातु पिता,
parents.

माथ, माथा, the head.

माधव, माधो a name of Krishn: *hence*
generally, a beloved one, a husband:
the month of Baisákh (April-
May): the seventh lunar day of
the month (*Vid.* LXVI, 1).

माधव सिंह सोहरना, a drinking cup

after the fashion of Mádhab Sīh.

A sobarná.

साधी = साधव, *q. v.*

मान (1), *or* (*Vid* LXXVII, 4) माने *for metre*, pride, anger: self-respect.

मान (2), *v. a.* to honour, reverence, प्रतीति मान, to trust: to consider.

मानव, honour, fame.

मानस, the mind, the heart: मानस धाम, soul-abiding.

मानि, respect, reverence, अधिक मानि सहित, respectfully: pride.

मानिक, a ruby.

सानौ, (*fem.* सानिनि), *adj.* proud.

सानुख, सानुस, a man.

साम, सामा, (सामक), (*fem.* सानौ), a maternal uncle.

सार, *v. a.* to strike, smite, kill; *Prov.*

सारै सिपाही, नाचौ जमादारक, the soldier fights, and his captain gets the credit.

सारव, a blow.

सारामारि, सारि, a fight: *Prov.* उल्टे चोरा सारामारि, although a thief, you turn round and fight (*a thief's business being to run away*), spoken of one who refuses to admit himself to be in the wrong.

सारक, *adj.* quarrelsome.

साल, (*fem.* सालिनि), a Dusádh surname.

सालति, the jasmine.

साला, a garland. [Lord.

सालिक, (سالى), a landowner, land-

सालिन, *see* साल.

मास (1), (*Vid* LXVI, 4, मासे *loc. but* in LXVI, 5 = मास *for metre*), a month, मास मास कै, every month.

मास (2), मासु, flesh.

माचाराज (*F.* 32), a great king, a Mahárájá.

मिचौ, a Muhammadan title.

मिजाव, *v. a.* to press, squeeze.

मिझाव, *v. a.* to put out, extinguish (a light).

मिझाव, extinguishing.

मिठ (*fem.* मिठि), मौठ, *adj.* sweet.

मित, *adj.* measured, under restraint, (*F.* 7) चित मित राख, to keep in one's proper senses; *this is probably incorrect for चित्त मित, in which मित would mean 'friendly,' the whole meaning 'Chitrá did not keep his mind well-disposed.'*

मिन, a fish, *poetical for* मीन *q. v.*

मिथिला, the country comprised between the Himálaya mountains on the north, the Ganges on the south, the Gaṇḍak river on the west, and the Kośí river on the east; मिथिलापति, मिथिलेश, the Lord of Mithilá, the present Mahárájá Bahádúr of Darbhanga.

मिनतौ, reverence, prayer.

मिल, मौल *v. n.* (the following forms are noted; 3, *Simp. Pres.* मिलै, मिलय; 3, *Fut.* मिलत, मिलताह, मिलतथि; 3, *Retro. Cond.* (*F.* 4) मिलते *for* मिलतै; *Past. Part.* मिलल: to unite; to meet, be found by, मिलत मुरारि, *lit.* (by you) Murári will be found, *i. e.*, you will find Murári: to find (*rare*): to yield to caresses, (*Vid.* XXX, 3), मेलि न मिलय, union cannot take place.

मिलन, मिलव, union, caresses.

मिलाव, *v. a.* to cause to meet, to join : to add, (*Vid.* XVII, 4) add the number of directions, 10, to the number of the Vedas, 4, and add to them half the number of the faces of Brahmā ($\frac{4}{2} = 2$); *see* दौस.

मिलाएव, joining.

मिलाप, union, confederacy; *Prov.* गाय गोश्वर मिलाप, ठेऊन पानि दुहाव, the cow and the milkman are confederates,—with (-out the pail leaving) his knee, she lets him milk water into it.

मिलित, मिल (Vid. LXXII, 1), *adj.* tied, joined.

मिसी, black dye: collyrium; *cf.* मसी.

मीड़, *v. a.* to grind, knead, shampoo; *cf.* माड़.

मीड़व, grinding.

मीन, a fish; *in* Vid. XXIX, 10, the girl's eye swimming in tears is compared to a fish swimming in water, and the struggles of the fish when hooked, to the rolling of her eye: the fish sign of the Zodiac, which is represented by any word commencing with प, hence (*Vid.* LIX, 4.) = पाद, a foot, *cf.* पिंढ.

मील, (*Sal.* XIII) *v. a.* = मिल, *q. v.*

मुदल, *see* मर.

मुँड, मुँडी, the mouth (*F.* 6, the word should be मुँड for the sake of metre).

मुँह, the face.

मुकता, a pearl.

मुख, (*old abl.* मुखँ), the face: (*Vid.* XVII, 4) Brahmā has four faces, *see* बिधि, दौस, and मिलाव:

the mouth, or even the lips (*Vid.* XXXV, 5): at end of an adjectival compound takes a fem. मुखि, *e. g.* *Vid.* VII, 7.

मुखसुधि, that which cleanses the mouth, betel-nut; *Prov.* मुखसुधिन प्रकार, तनिका अड़ियातक बड़ चमतकार, he can't afford to give his guest even a piece of betel, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

मुखिया, मुख, a leader, headman.

मुगदर, मुंगर, a club.

मुग्ध, मुग्घ, *adj.* passionately in love.

मुंगर = मुदगर, *q. v.*

मुड़ाव, and मुड़ाए दे, to shave, to shave off.

मुड़ी the head; *see* मुँड.

मुन, *v. n.* to urinate.

मुतव, urining.

मुतना, one who urinates much.

मुतवास, a desire to make water.

मुदित, joyful, filled with joy.

मुदै, मुदै, (مُدَّي) an enemy, very common in this sense.

मुदैगिरी, enmity.

मुनल, *adj.* closed, shut up; more properly मूनल, *see* मून.

मुनहर, *adj.* silent, without sound.

मुनि, मूनि, a saint (*old Gen. Plur.* Vid. I, 2, & XXIII, 4, मुनिजँक).

मुरगा, (*Fem.* मुरगी), (مُرْغ), a fowl;

Prov. एक खेर मुरगी नौ खेर मसाला, (a man who puts) nine seers of spices to one seer of fowl.

मुरहा, *v. n.* to faint.

मुरहाएव, fainting.

मुरत, मुरति, an image; idol.

मुरदा, (مردا) a corpse: the dead.

मुरारि, मुरारी, a name of Krishn.

मुख, a fool; *Prov.* मुखक खाटी

साँझ कपार, a fool's stick hits you on the head: *i. e.*, only fools use weapons; *cf.* मुख.

मुसक, *v. n.* to smile.

मुसकव, मुसकी, a smile.

मुसरी, a mouse; *see* मूस.

मुसहड़, a wild man, a man of the forest: name of a low caste.

मुसा, *see* मूस.

मुसुक बान्ह, to tie a person's elbows behind his back.

मुह, मुँह, the face.

मुड़, मुँड़, मुड़ी, the head.

मून, *v. a.* to shut up, close: *Past Part.* मूनल or मुनल (*Vid.* XXX, 5), shut, closed.

मूनव, a closing.

मुनि = मुनि, *q. v.*

मूर, a root: principal (of a loan).

मुख, a fool; *cf.* मुख.

मुखपन, foolishness, clownishness.

मूस, मूसा, मुसा, a mouse: *nursery nonsense-rhyme*, खसाक धोकड़ी मुसाक कान, भरि भरि धोकड़ी पवन के आन; तँभर धोकड़ी गेल पुन फाटि, दस दिस तखन पवन गेल पाटि, a coarse canvas bag, and a mouse's ear; fill the bag with wind and bring it here: therefore (or perhaps being filled therewith) the bag burst, and the wind spread in all directions: *this rhyme is also sung by grown-up people to bring a breeze, and forms part of a curi-*

ous alphabetical rhyme called the वाताकान, or "Incantation of Wind," which is of much popularity in Mithilá.

मूसर, a pestle for beating grain in an ऊखर, or mortar.

मुगसद, musk.

मै (1), *Pro*, 1st pers.; only used in poetry and sometimes by Muhammadans; the following forms have been noted; *nom.* मै; *abl.* मोहि, मोही (lengthened for metre *Vid.* LXXVIII, 5), मोरा; *gen.* मोर; the form मोरा is also found, but only as an oblique genitive, or (twice, *Vid.* LV, 6, and LXIII, 2) with the final vowel lengthened for the sake of metre; from this oblique *gen.* should be distinguished the general *abl.* form used as a dative of possession, *e. g.* नहिँ मोरा टका अहि, (*Vid.* LXXIX, 13). to me there is not money, I have no money; मोर has a rare *fem.* मोरि; मोरि only occurs once in *Vid.* XXXI, 1, but it is there certainly *masc.*, the *fem.* form being used for rhyme (*cf.* हमरि, LXIII, 3): the quantity of the ओ in मोर is usually short; in *Vid.* it is twenty-five times short and only four times (XXXII, 3, XXXV, 3, LXII, 3, LXV, 1) long; मोरा has always both syllables long except in the loose metre of LXXIX, 13, where both are short; the ओ in मोहि is always short in *Vid.*; in the one place

where मोहो occurs, both syllables are long : हम (q. v.) the modern prose form of the pronoun is really a plural of मैं : I.

मैं (2), the sign of the loc. in ; see मैं.

मट, मेट (1), (English), a mate, captain of a gang.

मेघ, a cloud.

मेजर, (English), a Major.

मेड, (2) v. n. to be rubbed out, or off, to disappear, also मेड जा, and मेडल जा.

मेडब, a being rubbed out.

मेटाव, or मेटाए दे, v. a. to rub out, expunge.

मेथिलापूर, the city of Mithilá.

मेथुरा, the city of Mathurá.

मेदनि, मेदनी, the earth : the ground : a kind of plant eaten with gánjá.

मेरु, mount Meru, the abode of the gods.

मेलि, union, see मिल.

मेह, मेहा, a cloud : the central upright pole of a threshing-floor.

मेहर, मेहराह, a woman, a wife.

मेथिल, adj. of or belonging to Mithilá.

मैना, (English), miner (in Sappers and Miners).

मैरन, the cord which ties the pálo or yoke of a plough to the chauki.

मैल, adj. dirty.

मौ, मौ sign of loc. in ; see मैं (2).

मौँख, a moustache.

मौँर, the turn or bend in a road or stream.

मौँरवाह, the driver of cattle in an oil-mill, who goes round with them.

मौँस, मोस, a mosquito, a gad-fly.

मोकामा, the town of Mokámá in the Patna district.

मोख, मोखा, a pad or buffer tied along the two door-posts of a person's house, and made of straw, against which the two edges of the *fatí* door can rest.

मोगल (مغل), a Mughal.

मोटार्ह, fatness.

मोति, मोती, a pearl.

मोतिहार, a pearl necklace.

मोनौराम, name of a brother of Salhes.

मोदवती, the wife of Rághab Síh (?) : her name occurs only in two of *Bidyapati's poems*, Nos. 75 and 76.

मोमिन, a Muhammadan weaver.

मोर (1), see मैं (1).

मोर (2), a peacock.

मोरंग, the territory between north Tirhut, and the Himálaya mountains, now in possession of Nepál.

मोरा, मोरि, see मैं (1).

मोस, a mosquito, = मौँस.

मोसाफिर, (مسافر), a traveller.

मोसि, ink.

मोहन, a name of Krishṇ.

मोहर, (مهر), a seal.

मोहरिर (محرر), a writer, a *muharrir*.

मोहि, see मैं (1).

मौँ=मौ, मैं (2), q. v.

मौँसी, a mother's sister ; *Prov.* चिन्ह नहिँ जान, मौँसी मौँसी कहइ, I am not even acquainted with you, and you call me "Aunt, aunt."

मौगन, death.

मौगो, a woman.

मौन, silence : मौन पय साध, to bear a thing in silence.

द्विगिसिरा, name of the fifth Nakshatra, or lunar mansion.

य

NOTE. *Many words occurring in the Chrestomathy and beginning with य, will be found in this Vocabulary beginning with ऊ, like which an initial य is almost always pronounced.*

यजमान, *see* जजमान.

यत्न, *see* जतन.

यदि, *see* जदि.

यदुकुल, the family of Yadu, to which Krishna belonged who is hence called यदुकुल सुंदर, the beauty of the house of Yadu, यदुनाथ, the lord of Yadu, यदुबाल, the child of Yadu, and other names.

यश, *see* जस.

यच्, for ई, this, also particle of affirmation, yes.

युग, *see* जुग.

युगल, *see* जुगल.

यव, (fem. युवति) *adj.* young, youthful.

योग, *see* जोग.

योगसंत, *see* जोगसंत.

योग्य, *see* जोग.

योजन, *see* जोजन.

र

रत्न, night.

रंडपन, the state of a widow, widowhood.

रखलन्हि, रखितऊँ, &c., *see* राख, (2).

रखवारी, guard, watch.

रखाव = राख (2), *q. v.*

रगड़, *v. a.* to rub.

रगड़ब, rubbing.

रघुपति, a name of Rām.

रंग (1), (*or* रंगे *for metre*), colour, hue, रंग रंग, रंग बिरंग, of varied hue: beauty: delight, pleasure, रंग कर, to indulge in pleasure: a melody.

रंग (2), *v. a.* to paint.

रंगब, colour.

रंगाव, *v. a.* to get painted, नाक रंगाव, to have one's nose painted, *see* नाक.

रंगाएब, a getting painted.

रच, *v. a.* to make, construct: adorn.

रचब, a making.

रक्षा (*P. 13*), *incorrect for रक्षा*, protection, which is required both by sense and metre.

रज, dust: menstrual excretion, *see* बीज.

रजनौ, the night, रजनीकर, the moon.

रजपूत, a Rājput.

रट, *v. n.* to wander, to go.

रटब, wandering.

रटना, the act of wandering; रटना

रटौलन्हि, he has caused to wander.

रटाव, *v. a.* (3 *Past.* रटौलन्हि) to cause to wander.

रडपन, actions of a Rār *or* Súdra, meanness.

रतन, a jewel.

रतल, *adj.* beloved.

रति, amorous sport, dalliance: name of the wife of Kām Deb: the pleasures of love personified, sexual pleasure.

रतौंभौ, *adj.* moonblind, a myope, *Prov.* जोग करै तँ रतौंभौ आब, when

a man has to perform a penance (a generous action), he becomes a myope (*i. e.*, lazy).

रत्नौ, a grain, a speck, a small portion.

रथ, a chariot.

रद, a tooth.

रदकद, verbal quarrelling.

रन, battle, the field of battle.

रव, *v. a.* to sound.

रवत, *adj.* tinkling, sounding.

रवि, the sun.

रबौ, the spring-crops, रबीरावे, spring-mustard.

रभस (1), passion, vehemence: sexual pleasure: passionate caresses.

रभस (2), *v. a.* to be passionate: to smile.

रभसव, passion.

रस, *v. a.* to enjoy.

रसणि, रसनि, a pleasing, or beautiful damsel.

रसव, enjoyment.

रसाना (रसना), sending, despatch.

रस, juice, nectar, honey: flavour, essence: love: enjoyment, pleasures of love: relish.

रससंत, *adj.* full of love.

रसमय, *adj.* full of juice, sweet.

रसिका, a gallant, a lover.

रसिक, *adj.* ingenious, clever: appreciating.

रह, *v. n.* the following forms have been noted; 3 *Simp. Pres.* रह, रह्य, रहे, रऊ; 2 *Imperat.* रऊ, रहैन्हि; 3 रह्यु; 3 *Fut.* रहत; 3 *Periphrast Pres.* रहइहि, रहैअहि; *Past Part.* रहल; 1 *Past*, रहलऊँ; 3 *masc.* रहल, रहलै, रहलाह; *fem.* रहलिहि and रहलि, to remain;

abide: be: become: the simple present is used as an auxiliary of the Imperfect tense of other verbs, see Grammar.

रहद, the wheel fixed at the top of a well.

रहाज, one who has dwelt long in a place, an old inhabitant.

राँड़, राँड़ि, राणि, a widow, *Prov.* राँड़क असवै जीवक कंजाल, the fine airs of a widow are the troubles of her heart, an allusion to the wretched condition of widows in India.

राख (1), ashes.

राख (2), and रखाव, *v. a.* (the following forms are noted; 3 *Simp. Pres.* राख, राखयि, राखहि (*F.* 73); 2 *Imperat.* राखह, राखौ, राखु, राखू; 1 *Fut.* राखव (also in Letter as 2 *Imperat.*); 1 *Retro. Cond.* रखितऊँ; 1 *Past.* रखलऊँ, रखल; 3 रखलन्हि, राखल; *Indecl. Part.* राखि, and रखाए): to place, to lay: to place one's affections: to put by, collect: keep, retain, have: to agree to: (*Vid.* III, 6)? to perform, अनुरोध राख, to comply with requests, which is the pandits' explanation; I would, however, translate, lay (the burden of performing) great obligations upon the great: रखाए ले, to arrange, (hair, dress, &c.)

राखस, a demon, a goblin, a Rákshas.

राग, रागि, colour, tint; रागि कर, to colour, paint.

राघव, and राघव सिँह, name of a king of Mithilā contemporary with Bidyapati, his name occurs in *Vid.* LXI, 5, and LXXVI, 10, see p. 41.

राज (1), a kingdom : a king.

राज (2), *v. n.* to shine.

राज कुमार, (*fem.* कुमारी), a prince.

राजा, a king.

राजित, *adj.* shining, splendid.

राड़, a low-caste man, a Súdra, *Prov.*

चाड़ राड़ बड़ चेरौ. नित्य लै डौ फेरौ.

cattle, Súdras, wives, and maid-

servants, always want the cudgel ;

राड़ लबौ द्यो मास नै सेट, a low-

caste labourer (goes away) to

make water, and you won't see

him again for six months : *i. e.*

they are always making excuses

to get away from their work :

ब्राह्मनक गाम सँ राड़ पजिआड़. can a

Súdra be a genealogist in a village

of Bráhmans ?

राड़ी, a kind of thatching grass.

राणि, a widow, = राँड़ि *q. v.*

राति, (*gen.* रातुक, *Sal.* XXI), night,

अन्हरिआ राति, a moonless night,

इजेरिआ राति, a moonlit night,

राति बिराति, throughout the whole

night, रातुक चल्ब, by a journey

of the night, by a night journey.

(*Sal.* I), on the sixth night after

birth a child's fate is found by

astrology.

राधा, name of Kṛishṇ's favourite

cowherdess, the daughter of Vri-

shabhánu : राधादय, Rádhá and

Kṛishṇ.

रानी, a queen.

राब, voice, sound.

रावण, the celebrated king of Lanká

(Ceylon). The enemy of, and

conquered by Rám.

राम, the celebrated hero of the

Rámáyan : his name, frequently

recited by devotees ; Prov. मुख सँ

राम, बगल सँ कूरा, "Rám" in his

mouth, and a dagger under his

arm ; राम करै, हर गौँड़ा बहै, चूल्हि

खापरि सोभा रहै, although he utters

"Rám, Rám," he sticks in front

of his kitchen fire, and has his

plough going in the neighbouring

fields, *i. e.*, he is only a sham de-

votee ; रामराम कहै से थक्का पावे,

गौँड़ि घुमावे स टक्का पावे, he who says

"Rám, Rám" gets pushed away,

while a dancing-girl who wriggles

her person gets money.

रामा, a beautiful woman, a beloved

one, a wife : (*Vid.* XVII, 2),

the wife of Vishṇu, who took the

form of Kṛishṇ, was Lakshmi ;

her father was the Ocean, from

whence she rose when it was

churned by the gods ; the son of

the Ocean was Som, the Moon.

राय, a king : an honorific title.

राव = राब, *q. v.*

राम, (*or* राबे *for metre*) a heap, a

quantity.

राह, (रह), a road.

राहठ = रहठ, *q. v.*

राहड़ि, a coarse kind of pulse.

राही, a beautiful woman.

राहु, the demon of eclipse, so called :

he is supposed to endeavour to

swallow the moon.

रिच्छ, a bear.

रितु, रौतु, a season, there are accord-

ing to the Hindus six seasons,

hence रितु stands for six, see

भुवन.

रिन, debt.

रिपु, an enemy, a foe ; (*Vid.* XVIII,

5), the enemy of the goats is Debí, to whom they are sacrificed; (Vid. XXII, 2), Sív's enemy was the god of love, Kám Deb: (Vid. XVIII, 7), the enemy of the pearl (who eats it) is the swan हंस, which also means the sun, whose daughter is the river Januná.

रिसिद्धा, *v. n.* to become enraged; F. 16, रिसिद्धाञ्चल, incorrect for

• चारल

रिसिद्धाएव, rage.

रीति, रीती, established usage: fashion, manner, custom: love.

रीतु = रितु, *q. v.*

रीन, debt.

रख (1), *adj.* dry.

रख (2), (رخ) face, direction.

रखान, a chisel.

रखि, beauty, brilliancy.

रुद्राक्ष, a kind of rosary affected by worshippers of Sív: *Prov.* बापक गरा सुंगरी, पूतक गरा रुद्राक्ष, the father has a club on his neck, and the son a rosary, *i. e.*, the father is a scoundrel, and the son

रूप = रूप, *q. v.* [a devotee.

रुपैया, a rupee.

रुस, and रुसि रुह, *v. n.* to be angry, रुसलि रुह, to continue angry.

रुसब, anger.

रुया, a quarter of an áná, one pice.

रूप, (*loc.* रूपे *Vid.* XVI, 13), form: beauty: silver.

रूप नारायण, said by some to be a son of Sibáy or Sív Sih, and by others, to be the same as that person: but see introduction to the songs of Bidyapati.

रुस, *v. n.* = रुस, *q. v.*

रे, interjection, Fie! O! (in contempt or disgust): also a pleonastic word in poetry, for filling up the metre.

रैयाञ्चान, (رايعان), plur. raiyats, tenants.

रेख, रेखा, रेह, a line.

रेखा गणित, geometry.

रेख दे, *v. a.* to push aside.

रेल, (*English*), a railway.

रेहा = रेखा, *q. v.*

रेन, रैनि, night.

री, *v. n.* to cry, to weep, *Indool.*

Part. रोय: this word is principally used by Muhammadans. The more usual word is कान.

रीएव, weeping.

रोक, *v. a.* to stop, impede.

रोकब stopping.

रोख (1), anger: *adj.* angry.

रोख (2), *v. n.* to be angry.

रोखब, anger.

रोगाएल, रोगी, *adj.* sick.

रोज, (روز), a day's earnings: earnings, wages.

रोड़ी, a red powder used for painting the forehead.

रोदना, weeping; रो० पसार, to spread abroad or scatter weeping, to lament.

रोप, *v. a.* to plant, transplant.

रोपब, planting.

रोपनी, transplanting of dhán.

रोसाबलि, the line of hair near a woman's navel.

रोय, see रो.

रोष = रोख, (1 & 2), *q. v.*

रोस, or रोसे for metre, anger.

रोहिनि, the fourth Nakshatra, or lunar asterism.

रोऊ, a large kind of fish: *Prov.*
 टेगरै पोठी रोऊ धराव, the little
tegarai and *pothi* fishes are used
 as bait for, and get the *Rohu*
 caught, *i. e.*, zamindárs suffer when
 their servants fight.
 रौदि, रौदौ, drought.

ल

लएक, *see* ले.
 लओड़ा, the penis.
 लक, *see* ले.
 लकड़ी, a stick, wood.
 लकौर, (لکیر), a line.
 लख (1), a hundred thousand = लाख,
q. v.
 लख (2), *v. a.* to see, watch, gaze at.
 लखिमा देई, name of one of the queens
 of S'ib Sih.
 लखीश्वर सिंह, name of the present
 Maharájá of Darbhanga.
 लग, *or* लग के, *prep.* near; लगलग,
 along with.
 लगइकि, &c., *see* लाग.
 लगरपन, inquisitiveness, pertinacity
 (*in a bad sense*).
 लगले, *adv.* properly *loc. of* लागल,
verb. noun of लाग, immediately:
 लगले थोड़वे दूर, very near.
 लगान, *v. a.* to apply, लगार दे, to apply
 to some one else, लगार ले, to apply
 to one's own body, आगि लगान्न, to
 set fire to: to plant: लगार दे, to
 close (a door, &c.).
 लगारब, applying.
 लगार, *adj.* inquisitive, pertinacious.
 लगारौ, inquisitiveness, &c.
 लगि, *prep.* up to.

लगेनौ, anything attached: a mark.
 लगैचकि, &c., *see* लाग.

लगानि, assessment.

लघौ, urine: the act of making water.

Prov. राइ लघौ, क्यो मास ने सेट,
 a low caste man leaves his work
 to make water, and you won't see
 him again for six months.

लंगट, naked, a blackguard, *see* नंगटा.

लंगटपन, blackguardism.

लख, a hundred thousand = लाख.

लक्ष्मि, the goddess Lakshmi.

लजा (1), shame, modesty.

लजा (2), *or* लजार रह, *v. n.* to be
 ashamed, लजारल, modest, *Prov.*
 (*of one who has been boasting of his*
power to raise heavy weights, and
has failed) अब लजैलजै, अलगा देह,
 now I am ashamed, help me to
 lift my own body.

लजारब, modesty.

लजित, *adj.* ashamed.

लटपट, struggling: halting in speech.

लटिबाह, a wielder of cudgels.

लड़, *v. n.* to fight.

लड़ने (*Sal. XX*) for लड़ले, *loc. sing.*
of लड़ल, *verb. noun of* लड़, to
 fight; in fighting.

लड़ब, fighting.

लड़का, लड़िका, a boy: a son.

लड़ाई, a fight, a battle.

लड़ाक, *adj.* quarrelsome.

लड़कपन, childhood.

लता, लतौ, a creeping plant.

लपक, *v. a.* to snatch, grab at.

लपट, *v. n.* to cling, to stick.

लपटब, clinging.

लपटाव, *v. a.* to wrap up: cover.

लपटाव, covering.

लवर लवर, prating; *Prov.* हर नहिं

फार, लवर लवर कर, you've neither plough nor ploughshare, and are prating about them, *i. e.*, giving an unasked opinion.

लंभन, *see* संभालंभन.

लय, *see* ले.

ललका, (*fem.* ललकी), *adj.* red: dark brown, ललकी लाठी, a stick oiled to a dark brown colour, and hence made strong and elastic.

ललकार, *or* ललकारि दे, *v. a.* to hasten, ललकारव, incitement. [urge, incite.

ललित, *adj.* sportive, wanton: charm-ललित, redness. [ing, lovely.

ललौन, *or* ललौन्ह, *adj.* reddish.

ललुनी, a kind of bracelet.

लसकर, (لشکر), an army.

लसत, *adj.* shining, lovely.

लससा, gum.

लहर, *v. a.* to set on fire, kindle.

लहरव, kindling.

ला (1), लाई, *prep.* for, *see* ला (2).

ला, *or* लैआ, लाआ, *v. n.*, the following forms are noted; 2, *Simp. Pres.*

लाविअ, 3, लावच; 1, *Fut.* लाएव;

2, लाएव, लैवे, लै आवह, लैवह; 1,

Past लैलज्ज; 2, लैलाह; 3, लाएल,

लैल; *Past Part.* लाएल, *Indecl.*

Part. ला, लाई and लाआय; in the

modern language it is not con-

sidered correct to use this word, आन

being always substituted: to bring,

lit. having taken to come, hence

it is a verb neuter: to take: to

rally (an army): *Indecl. Part.*

used as preposition, for.

लाएव, a bringing.

H H

लांगड़, a tail.

लाख, *or* लाखे, for metre, a hundred thousand; लाख दर लाख, hundreds of thousands; लाखन, *indef. plur.* lākhs.

लाग, *v. n* (the following forms are

noted; 3, *Simp. Pres.* लागै, लागु,

लागि, लाग; 3, *Fut.* लागत; 3, *Peri-*

phrast. Pres. लगैअहि, लगइहि;

3, *Past.* लागल, लगलथौन्हि; *fem.*

लागलि, लगलिहि, लगलौह; *Indecl.*

Part. लागै, लागि): to adhere, stick,

cling to, be attached वध लागत

काही, to whom will murder be

attached? *i. e.*, who will be

blamed for it: to seize (a person)

as fear, &c.: to be felt: to seem,

appear, be manifest: to be (*with*

an adjective, *e. g.* परहित लाग,

to be of use to others); to bear

relationship, के लागु वाहार, what

relationship is he to you? : to

strike, or (of a thorn) to prick:

in the past tenses only, to begin,

used with the 3rd obl. form of

the verbal noun (*see gram. §§*

189, 194) of another verb,

e. g. करै लागल, he began to do:

कहै लागल, he began to say; काटै

लागल, he began to cut; कानै लागल,

he began to cry; गावै (not गवै)

लागल, he began to sing; भगवै (*see*

भाँख) लागल, he began to hang his

head; पुछै लागल, he began to ask;

सुनिरै लागल, he began to remember:

the *Indecl. Part.* is used adverb-

ially in the senses of (1) for, for

the sake of, (2) till.

लागब, adherence.

लागि, लागी, *see* लाग.

लागि (2), enmity.

लाज, लाजा, (*or for metre लाजे*), shame: modesty, bashfulness: *Prov. (of an inhospitable man who is surprised by the sudden arrival of a guest), अबइत ऐलाज, जाइत होइन्हि लाजा*, he happened to be here, and feels ashamed to go away.

लाट, (*English*), a Lord.

लाठी, a stick, a club, a cudgel.

लाड़नि, a stick for stirring grain while it is being parched, *see* लावा.

लात, a kick; a trick.

लाय. (*instr. लायै*), an excuse, apology.

लाद, *v. a.* to load.

लादव, loading.

लाधा, the cord by which the *pālo* or yoke is tied to the body of the plough.

लार, straw cut in the field, and not broken or trampled upon at the threshing floor, *cf.* पोचार.

लाल, *adj.* red: beautiful, lovely.

लालिमा, redness.

लाली, *adj.* red.

लावव, लाविबे, *see* ला (2).

लावा, parched grain, *see* लाड़नि.

लिख, *see* ले.

लिखा, *v. n.* = ला, *q. v.*

लिख, लीख, *or* लिखि दे, *v. a.* (*forms noted*; 1 *Fut.* लिखव; *Past Part.*

लिखल, (*fem.* लिखलि); 3 *Past*

लिखलन्हि; *Indecl. Part.* लिख,

लिखि, लीखि): to write: draw,

paint: *Past Part.* written in the

book of fate (*Vid.* LXXIX, 8), pictured, painted: लिखि सक, to be able to write.

लिखव, writing.

लिखाव, *v. a.* (*forms noted, Past Part.*

लिखाओल, *Indecl. Part.* लिखाए):

to cause to write: to get written:

लिखाए दे, to cause another to

write: लिखाए ले, to get a thing written for oneself.

लिखाएव, a causing to write.

लिखित, *adj.* written.

लिद्, the globular dung of a horse, mule, &c.

लिधुर, blood.

लिसाट, the forehead.

लीख, *see* लिख.

लीन, *adj.* covered, hidden: emaciated: close to, close by, connected with; hence attentive to, with *Loc. e. g.*, पढ़वा स लीन रहैकथि, he is an attentive student.

लीला, play, sport.

लुक भुक कर, to be on the point of setting, *used of the sun*, *see* गोसाँद.

लुकाव, *v. a.* to conceal, hide.

लुकाएव, concealing.

लुचपन, dissolute living.

लुचा, *adj.* dissolute.

लुट, लुटाव, *v. a.* to rob.

लुबध *v. a.* to desire: *Past Part.*

लुबधल, greedy, covetous, desirous of.

लुण्ह, *adj.* one-armed.

लूड़ी, a bundle.

लूट, लूटि, pillage.

लूरि, skill: wisdom.

ले, *v. a.* irregular, (*the following forms have been noted*; 1 *Simp-*

pres. ली; 3 *लेथि*; 2 *Imperat.*

लिथ, ले: 1 *Fut.* लेव, लेवइ; 2 *लेवै*:

2 *Past* लेल ; 3 लेल (*fem.* लेलि),
लेलक, लेलन्हि : 3 *Plup fem.* लेने
(*for* लेने) कलि : *Pres. Part.*
लेन ; *Past Part.* लेल (*fem.* लेलि) :
Indecl. Part. ल, लक, लक (*for*
लक), ले, लघ, लेने (*Sal. X*) : *for*
other forms, see दे, the conjugation
of which is exactly parallel to
that of ले : to take : bear, carry :
ले आ, ला, and लिआ, having taken
to come, to bring, *see* ला : ले जा,
ल जा, लेल जा, and लेने जा,
having taken to go, to take away,
of these लेने जा or लेल जा is con-
sidered the correct form, see
Gram. § 197 : Indecl. Part.
लघ or ले used adverbially mean-
ing (1) for, (2) from, with, as
sign of instrumental or ablative,
instead of से : F. 71 has the Hindi
लिए for लेकर.

लेख (1), *v. a.* to count : to write :
लेखल, that which is written, a
story, tale : *Prov.* जँच चढ़ि कँ
देखल, घर घर एकँ लेखल, I mounted
a high place, and saw the same
tale in every house, *i. e.* rich and
poor have the same sorrows and
misfortunes.

लेख (2), account : consideration, idea :
Instr. लेख, *used as a preposition*
for the purpose of.

लेखब, counting.

लेन देन, receiving and giving : deal-
ing.

लेने, लेने कल, लेने जा, &c., *see* ले.

लेप, *v. a.* to besmear, anoint.

लेपब, anointing.

लेब (1), *see* ले.

लेब, *obl.* लेबा, the act of taking :

the Sanskrit गृहीतव्य is translated
लेबाक जोग.

लेवे, लेल, लेलि, &c., *see* ले.

लेह, blood.

ले, *prep.* for, for the sake of : with,
see ले.

ले जा, *see* ले.

लेवह, लेवे, लेलह, लेलाह, *see* ला.

लोक, people : world : इंद्र लोक, the
world of Indra, heaven.

लोकदिनी, a maid-servant ; *Prov.*

लोकदिनीक पाएर जनम, ससुरा बान,
if one has one's feet shampooed
by a maid-servant, it is as good
as living in one's father-in-law's
house : a man is always well
treated in a father-in-law's house
hence a jail is called in slang
ससुरारि.

लोकनि, people, *sign of the plural ;*
see gram.

लोग, a person ; people.

लोचन, an eye ; लोचन हेर, to throw
a glance ; लोचन लोला, play of the
eyes.

लोठ, लोटा, *v. n.* to roll, wallow.

लोठब, rolling.

लोटा, *v. n.* = लोठ, *q. v.*

लोठिया, a small metal pot.

लोभ, desire, envy.

लोभाव, *v. a.* to charm, enchant.

लोभाएब, enchantment.

लोभित, *adj.* desirous ; allured, tan-
talized.

लार, (*or* लारे *for* metre) a tear, tears.

लोह, लोहा, iron ; *the second form is*
not much used, and is said to be
borrowed from Hindi ; Prov. लोहे
लोह धरावो, you attract iron by

iron ; *i. e.*, birds of a feather flock together.

लौकिक, *adj.* belonging to the world ;

लौकिक वंश a reputable family.

लौट, *v. n.* to go back, return.

लौटव, returning.

लौड़ी, a pestle for pounding curry ;

a cudgel ; लौड़ी फेर, to wield a cudgel, *see* राड़.

व

NOTE, words beginning in Sanskrit with व, will be found in this vocabulary beginning with व, like which an initial व is always pronounced, except in the few following exceptions.

वा के. (Harkh. XVI, 7), *Braj* for आकरा के, *dat. non-hon. of* आ.

वाह (1), a termination, equivalent in meaning to the Hindi वाह्वा, signifying the agent ; before which a word is lightened in pronunciation under gram. § 5 *add.* ; *e. g.*, लठिवाह, a wielder of cudgels, from लाठी, a cudgel.

वाह (2), *interj.* excellent ! *Prov.* (on the proverbial foolish *Miyā'*) मीयाँक दाढ़ी वाह वाह मैं गेल, the *Miyā's* beard went to the tune of "excellent !" *i. e.*, the people stroked it admiringly, and as they did so pulled it out hair by hair ; *i. e.*, you can do anything by flattery.

वैह (Sal. XVII) = ओ (2), *q. v.*

श

NOTE, this letter is of comparatively rare occurrence in Maithili, being generally supplanted by स, under which letter will be found many words commencing in Sanskrit with श.

शंकर, the god Śiv ; (Vid. XXII, 2), the enemy of Śiv was Kām Dev, the god of love.

शत, *adj. num.* a hundred.

शंभु, सैभु, the god Śiv ; a phallic emblem, or *linga* sacred to him, in Vid. XXXVII, 2, compared to a girl's bosom, *cf.* सराबह.

शयन, sleep : a bed.

शरण, protection, refuge.

शरीर, the body.

शशि, the moon : शशि मुख (*fem.* मुखि), moon-faced.

शारद, *adj.* autumnal.

शिव, or शिवै सिंह, or सीवै सिंह, &c. name of a king in Mithilā, who reigned at Sugaunā, the patron of Bidyāpati : सिंह is frequently incorrectly spelt सिह.

शिर, the head.

शिशिर, the cold season, winter.

शौतल, *adj.* cool.

शौल, gentleness.

शुगवा, सुगवा, a parrot.

शुभ, *adj.* fortunate, propitious ; शुभ कर, to consider anything propitious.

शूङ, the trunk of an elephant.

शेखर, a head ; a chief.

शेष (or शेबे for metre), the remainder : *adv.* in the end, finally.

शैशव, childhood.

शेष = शेष, *q. v.*

शोभ, *v. n.* (3 *Simp. Pres. in Vid.*

LXXII, 1, शोभए), to shine, be beautiful.

शोभव, splendour.

शोष, शोख, *v. a.* to dry up, to cause to evaporate.

शोषव, a drying.

श्यामल, स्यामल, *adj.* dark-coloured, dimmed.

श्रवण, the ear.

श्रमाएल, *adj.* fatigued.

श्री, a title of respect.

श्रीफल, the nut of the betel-palm, noted for its roundness, and hardness: the Bel fruit, which possesses similar character.

श्रुति, the ear.

स

सँ, सैं, सैं, सैं, sign of the ablative case.

संशय, doubt, fear.

संसार, the world.

संवे, संवै, = संशय, *q. v.*

सक, *v. n.* to can, to be able, *used with the Indecl. Part. of another verb; e. g.* मैं सके, he can be, लिखि सकलहि, she could write, देखि सकलहुँ, I could watch.

सक, सकव, ability, power.

सकल, *adj.* all.

सकार, the letter स.

सकुच, *v. n.* to be pressed, squeezed.

सख, सखा, (*fem.* सखि, सखी, *old instr.* सखिहिँ), a friend: *in Vaishnava*

poems, the companions of Rādhā or whoever for the nonce is represented as the heroine of the poem, are called her Sakhis; सखि, may often be translated as bridesmaid, and, conversely, in Vid. XXX, 1, the bride is called the सखि, or friend of the bridesmaids: (Vid. XVI, 2), the friend of Kṛishṇ was Arjun, one of the heroes of the Mahābhārata.

सखवन, a *Sāl* forest.

सगड़, a small kind of cart.

सगड़ड़, *adj.* noisy.

सगर, सगरे (*Nā. 3*), *adj.* whole; entire.

सगुन, an omen, a sign.

सघन, *adj.* dense.

संकट, affliction, trouble.

संख, a shell.

संग, (*Loc संगे*) a companion, *Prov.*

संगक खुख बनारस जाति, one who is lucky in having a (rich) companion, will go to Banāras with him: company, society: the act of meeting, or attaining, संगजात, of the same caste: *prep. governing gen. or acc., with.*

संगम, meeting, union.

सच, *adj.* true.

सचौटो, truthfulness.

सजनी, a friend.

सजसनि, a pumpkin.

सजेझा, a bed, a couch.

सज्जन, a good man.

संच, *v. a.* to store, collect.

संचव, collection.

संचय, संचै, a collection, or heap.

संचर (1), *v. n.* to go, move.

संचर (2), संचरब, motion.

संचित, *adj.* accumulated, pent up.

संभोत, an evening candle *or* taper,

Prov. घर सँ संभोत न, बाहर जक सन बाती, at home he has not even a farthing dip, while abroad he has an illumination like a torch.

सटाव, *v. a.* (*Muhammadian* 3, *Past* सटोलकै *for* सटोलकै), to unite: to paste, to gum.

सटल, *adj.* close to, near.

सड़क, *or* सखक, a road.

सतन, *adv.* continually.

सटहा, a kind of bracelet.

सतबरती, *adj.* (*fem.*) chaste, faithful.

सतमाई, a step-mother; *Prov.* सत-माईक कारन बादौ बाप, a son will go so far as to blame even his father, when he has a step-mother.

सताइस, twenty-seven; (*Vid.* LXVII, 1), the twenty-seventh consonant, र.

सताल (*or* सताले *for* metre), *adj.* possessing lakes.

सतुआ, a kind of flour of Indian-corn and other grains.

सतुआइन, a festival in Baisákh, when *satua* is eaten: *Prov.* जौक जाई, सतुआइन जाई, he went away in Phágun (the month when barley is eaten), and returned in Baisákh: *i. e.*, he has been long absent.

सदर, (سدر), *adj.* chief; special,

सदाथ, *adv.* always.

सह, *adj.* gentle, calm, quiet.

सधान, the paying off of debts.

सन (1), (*fem.* सनि), *adj.* like.

सन (2), hemp.

सनकख, *adj.* harassed, agitated.

सनमुख, *adj.* facing: in front, before.

सनसनाहटि, a humming in the ears.

सनाथ, one who has obtained all his desires.

सनेस, news, tidings, a message: a present sent to a person.

सनेह, सिनेह, affection, love.

संतति, a good, *or* virtuous man.

संताप, affliction.

संतोख, contentment.

संतोखी, contented.

संदेस, search: a message.

संदेह, संदेहा, suspicion, doubt.

सपज, *v. n.* to be accomplished.

सपजब, accomplishment.

सपत, an oath: (F. 6.) सपतऊँ लै, even for taking oaths, (enough) to swear by.

सपन, *and* सपना, a dream; सपनऊँ, in dreams.

सपना (2), *v. n.* to dream; *v. a.* to dream about.

सपनीरि, a mongoose.

सपुई, (سپوئی), the act of making over.

सप्पा, a serpent.

सफर, (*English*) a Sapper, *see* सैना.

सफल, *adj.* bearing fruit, fruitful.

सब, *adj.* all. *Hindī for* सभ, *q. v.*

सबद, a sound: words: song.

सबहि, सबहिँ, सबऊँ, सबऊँ, *adj.* all: every one.

सबिलाख (*or* नलाखे *for* metre, *Vid.* XXIII, 9) earnest desire, passion.

सभ, सभै, सभटा, *adj.* all; सभ दिन, every day; सभ तँह सँ from amongst all;

सभ ठाम, every where; सभ केथो every one; सभ खन, always; सभ

जननिचार, omniscient, a know-all: *a sign of the plural.*

समटा, all, the whole.

समनि *plur. of सम, used when the idea of plurality has to be emphasized; thus सम, all taken as a whole, but समनि, all taken severally.*

सम, *adj.* equal like, equal to.

समदजो, *Vid. LXXVIII, 5, obsolete form, I pray, for समदङ्ग from root समद.*

समधान (1), (*or समधाने for metre*), *adj.* attention: *subst.* appeasing, coaxing (a beloved out of a fit of pride, or sulks): the act of making ready, *or* drawing a bow.

समधान (2), *v. a.* to arrange, prepare: (*Vid. XIV, 9*), to stretch, *or* make ready (a bow).

समधी, a kind of relation; a father is *samdhi* to his son's wife's father, and *vice versa*.

समय, समै, time, season.

समरथ, (*fem. समरथि*), *adj.* of the age of puberty.

समरथाई, the age of puberty.

समरूप, (*or समरूपे for metre*) resembling, of like beauty.

समस्त, *adj.* whole.

समा, *v. a.* to enter: to fit into, चाँचर तर न समाय, it will not go beneath my cloth; my cloth will not contain it, (*Vid. LXIX, 2*).

समाएब, entering.

समाँग, (साँग), one's relations; the members of a household; *Prov.* दजाम केँ चूड़ा दही, समाँग केँ भूजा, a barber gets *chúra* and curds, while a relation gets only parched grain.

समागम meeting; union.

समाज, association, company: a neighbour, one who lives by one, *e. g.*, a husband is not a समाज when he is away from home.

समाद, news.

समान (*or समाने for metre*), *adj.* equal to, like.

समाप, *v. a.* to finish, conclude.

समापब, conclusion.

समार, *v. a.* to adorn: to ornament with, to place: to arrange (समारि ले, *Sal. XVIII*).

समारब, adornment.

समीर, the wind.

समुख, *adj.* face to face.

समुझाव, *v. a.* to explain, tell.

समुझाएब, explanation.

समुद्र, and समुंदर, the sea.

समेल, समैल, a rope passing round the neck of a bullock, and attaching it to the *pálo* *or* yoke.

समै, समैया, समय, time, season; a year.

संपत्ति, wealth.

संबाद, news, tidings.

संभा, *see* संभालंभन.

संभार, *or* संभारि ले, *v. a.* to hold, grasp, catch hold of.

संभारब, a catching hold of.

संभालंभन, regard, respect, reverence.

In Fam. 40, the two halves of the word, are separated by the particle ने.

सयन, sleep; सयन घर, a sleeping apartment; सयन सुताव, to put to sleep.

सयान, (*fem. सयानि, or for metre सयानौ*), सेयान, *adj.* full grown: clever.

सर, an arrow.

सरकार, (सरकार) the Government.
 सर्ग, सर्ग, heaven, *poetical loc.* सर्गङ्ग;
Prov. सर्ग सँ खसि, सुंगराक मारि, a
 fall from heaven is a cudgelling;
 = hit a man when he's down.
 सरतौ, (شرطي), *adv.* certainly, surely,
 positively.
 सरद, the autumn season.
 सरदार, (सरदार), a leader, captain.
 सरबच्छन, *adv.* always; continually.
 सरबस, a person's whole wealth;
 property.
 सरसाल, (شرم), bashful, modest,
 ashamed.
 सरल, *adj.* rotten; *Prov.* सरलो भुन्ना,
 वो राऊ दुन्ना, (*the Bhunná is a*
large and excellent fish), even a
 rotten Bhunná is twice the size
 of a Rohu, *i. e.*, when a rich man
 becomes poor, he does not lose
 his importance. [ing.
 सरस, *adj.* possessing juice; charm-
 सरसिज, सरसीरुद्ध, a lotus.
 सरिसो, a kind of mustard.
 सराप, a curse.
 सरीर, (*or* सरीरे *for metre*), the body.
 सरूप, (*or for metre सरूपे*), *adj.* having
 the form or appearance of: pos-
 sessing a form, *or* body.
 सरोजी, the wife of a wife's brother.
 सरोवर, a tank.
 सरोरुद्ध, a lotus, in *Vid.* XXXVII, 2,
compared to the nipple of a wo-
man's bosom; a lotus is placed on
the top of the phallic emblem of
Siv, at the time of worship.
 सर्ग, सर्गङ्ग, *see* सर्ग.
 सलखी, maidservant of queen Hansá-
 batí, queen of Bhím Sain.

सलगा, a kind of body cloth, of coarse
 material.
 सलहेस, the chaukidár of king Bhím
 Sain, worshipped at the present
 day by Dosádhs.
 सलाका, a line, a mark.
 सलाम, (سلام), salutation.
 सवा, one and a quarter; सवा हाथ,
 a cubit and a quarter.
 ससर, *v. n.* to slip, to slip down;
 ससरि खस, to slip down; ससरि उठ,
 to slip while rising, to rise with
 difficulty, (of an invalid).
 ससरब, a slipping.
 ससार, *v. a.* to cause to slip, to
 loosen.
 ससारब, a loosening.
 ससुर, (*fem.* सासु), a husband's father.
 ससुरार, ससुरारि, a father-in-law's
 house, a slang name among thieves
 for the jail, because they get well
 fed there.
 सह, *v. a.* (*the following forms*
have been noted; 3 Simp. Pres.
 सह, सहय, सहथि; *Fut.* सहव;
Pres. Part. सहैत; *Past Part.*
 सहल; *Indecl. Part.* सहि): to
 bear; सहै पाव, to be able to bear,
 सहल जाइबैन्हि, it can be borne.
 सहजे, *adv.* slowly; सहजे सहजे गेलि,
 she went slowly.
 सहना, that which must be endured.
 सहब, patience.
 सहरू, (شهر), a citizen.
 सहस, a thousand (*Vid.* XX, 1.)
 सहाए, help, assistance.
 सहि, the act of bearing; सहिओ न
 होए, it cannot even be borne.
 सहित, *prep.* with.

सहिदानी, a token, a sign.

सहेलियाँ, (سہیلیاں), *Hindi fem. plur.* comrades.

सहे, *see* सह.

सहीदर, born of the same womb; a whole brother.

सायान, the month of Śrāvan.

साँक, a wooden or ivory ring worn by the bridegroom at the time of marriage; *Prov.* सात सकारें सिंदुर दान, with seven "s's", (or words beginning with "s") a marriage takes place; *the seven "s's" are* सिंदुर, vermilion, सन, hemp, सोन, gold, संख, a shell, साँक, a wooden ring, साहवेली, the cover of a small pot, and सिँकैयि, the parting of a woman's hair; the first six are placed together in a bowl, and out of them is taken some vermilion, and applied to the parting of the bride's hair.

साँकर, (संकीर्ण), *adj.* narrow: *subst.* a narrow road, a lane.

साँखर, a kind of snake.

साँगद, building materials.

साँगि, a spear.

साँच, (or साँचे *Sal. XVI*) *adj.* true: exact.

साँची, a kind of betel leaf.

साँभ, evening; डून् साँभ, morning and evening; *Prov.* बुड़बक बर क साँभे बिझौना, a foolish bridegroom prepares his bed while it is yet evening (*it is considered improper for a man to approach his wife before midnight*); साँभे मुद-लाह, कानब कतेक, he died (long ago) in the evening, and why so

much weeping; *i. e.*, its no use crying over spilt milk.

साँभिल, the third son, in a family of four or more.

साँठ, *v. a.* to arrange.

साँठन, arrangement.

साँढ, a bull; *especially*, a sacred bull, a "brahminy bull."

साँप, (or साँपे *for metre*), (*fem.* सापिनि), a serpent, frequently compared to a lock of hair.

साखि, a witness.

साग, सागपात, a kind of spinach eaten by the poorer classes: *Prov.* खाइ सागपात, खत केँ नवाबक साथ, she lives on spinach, and would sleep with a prince, concerning a woman who would make an ambitious marriage.

सागर, the ocean; *there are seven oceans, and the word is hence* (*Vid. XVIII, 6*), *used to represent* the number seven, which added to nine, the number of the planets, makes 16, the number of the graces (सिंगार).

साज (1), preparation: adornment of the body; garments, apparel.

साज (2), *v. n. and v. a.* to adorn, to साजब, adornment. [*adorn oneself.*]

साजनि, सजनि, a female friend.

साजी, a pit in which mangos are kept.

साभ, a company, association, partnership.

साटी, a brand for branding cattle, hence metaphorically (*Sal. XV*),

फूलक साटी, a brand made by the application of flowers, *i. e.*, no punishment at all.

सालि, sixty, *see* दुंद.

सान, *or* emphatic, साते, seven; (*Vid.*

LX, 2), the seven letters in कुडुसित
कानन; (*Vid.* XXII, 3), the seven
letters बिख खाव करव, having eaten
poison, I will die, *cf.* बाँच,
दुइ.

साता, *def. num.*, the seven.

साथ, *prep.* with.

साध, *v. a.* (*Indecl. Part. Vid.* LIII,

5, साधी, *for* साधि), to accomplish,
make: मौन साथ, to be silent.

साधव, accomplishment.

सान, (साँ) dignity, pomp.

सानौ, a kind of made food for cattle.

साविनि, *see* बाँच.

साविस, (साँविस), *adj.* firm, estab-
lished.

सावुन, soap; *Prov.* घीनी पर धोकी बरी,
तब कपड़ा पर सावुन पड़े, no soap
ever touches our clothes unless
many washermen live together,
(when owing to competition they
wash well).

सास, a kind of autumn millet.

सासन, a singer of the Sām Vēd.

सासर, (*fem.* सासरि), *adj.* nut-brown.

सार (1), essence: ambrosia; *adj.*
essential, precious; सारवस्तु, the
essential thing, the 'one thing
needful.'

सार (2), a brother-in-law, (*a wife's
brother*), (*fem.* सारि), a sister-in-
law, (*a wife's sister*).

सार (3), (जाल), a house *in words
like* हथिसार, घोड़सार, छटिसार
(a school), कनिसार, *q. v.*

सारंग, the Indian cuckoo: a pea-
cock; a snake; a cloud; thunder;
a bow: a bee, a swarm of bees: a

deer: *Northern India is full of
popular ditties on the many mean-
ings of this word; Vid. XIV is an
example; another will be found in
Fullon's Dictionary, s. v. सारंग.*
*Another Panjābī example will be
found in the Calcutta Review for
July 1882, p. 54 in an article by
Lieut. Temple called 'Some Hindū
Songs': it is as follows:*

सारंग फरिदा सारंग नून,

जो सारंग बोझा आर ।

जे सारंग आखे सारंग नून,

तान सारंग मुख ते जार ॥

The peacock caught a snake,
While clouds their thunder rolled,
Whereat the peacock screamed,
And so let go his hold.

Cf. हरि for a similar example.

सारा = सार (1), *q. v.*

सारी, a woman's upper garment.

साल (1), (साल), a year.

साल (2), a thorn: a pang, pain.

साल (3), *v. a.* to put in order, re-
pair.

सासु, a father-in-law's wife, *see* ससुर.

सासुर, a father-in-law's house.

साह, (साह) a king: (= साही) a
witness, one who appreciates (*Vid.*
XLI, 9).

साहस, courage: forbearance. [hair.
सिक्कैथि, the division of a woman's
सिंह, *or* more properly सिंह *or* सिंह,
a lion: a certain surname: (*Vid.*
LIX, 4) the sign of the zodiac
(Leo), which is represented by the
letter स, and hence means any
word commencing with that letter,
here ससक, a head, *cf.* मौन: सिंह

दरवाजा, the main entrance of a house.

सिकड़ी, a necklace.

सिकि, सिकिया, सौक, a reed, सिकियो, even a reed.

सिकौती, a reed basket.

सिखर, a mountain peak: सिखर बीज (*Vid.* XVIII, 3), the seeds of a pomegranate.

सिंगार, शृंगार, a grace, adornment, of which sixteen are described, *viz.*

(1) अंगशुचि, personal cleanliness;

(2) सज्जन, bathing; (3) असल वस्त्र, the wearing of clean apparel: (4) बेल

समारव, arrangement of the hair;

(5) माँग में सँदुर, the application of minium to the parting of the

hair; (6) भालू में खैरी, the *tilak* on the forehead; (7) चिबुक पर

तिल, the *tila* or spot on the chin;

(8) मेहदी, henna for the hands and feet; (9) अंग में अरगजा, scented

paste for the body; (10) भूषण, ornaments; (11) पुष्प, flowers;

(12) सुगंध, scents; (13) मुखराम, betel for reddening the lips; (14)

दाँत रंगव, staining the teeth;

(15) अधरराम, staining the lower lips; (16) काजर, collyrium: a

different list is given in *Fallon*, s. v. *سكّر*; *Prov.* काँहि पर कइ

सिंगार, पिछा मोर आन्हर, for whom shall I adorn myself; my husband is blind.

सिंघ, *see* सिँह.

सिठिया, *see* सीठ.

सितल, सौतल, *adj.* cool.

सिनासित, white and black: the white and black rivers, *i. e.*, the

Gangā and the Jamunā.

सितुआ, a blunt kind of shell, used for scraping out cooking pots.

सिधा, provisions, food; *Prov.* सिधा सँदेह, मय्य मय्य करधि, it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिधि, success.

सिधीली, uprightness.

सिनेह, love, affection.

सिंदुर, सँदुर, vermillion, minium, worn by women who are not widows.

सिपाही, a soldier.

सिफला, (سيفلا) *adj.* loose, licentious; *Prov.* सिफलाक मौजत माच माच, a rake dies in the month of Māgh, (they wear thin clothes and catch cold in the coldest month of the year).

सिवै सिँह, *see* शिव सिँह.

सिमान, (سيمان) a boundary, limit.

सिमिलि, memory.

सिर, the head; सिर जा, to bend the head.

सिरक, a quilt.

सिरकी, a tent, a hut; *Prov.* सिरकी एक देलन्हि तानि, ताहि घेर सँ आगल पानि, सिरकी छटावेक रहल न बेरा, आगू नाथ न पावा पगहा, he pitched his hut, and it began to rain, nor could he get an opportunity for striking it, he was like an ass without nose-ring or tether; cf. नाथ.

सिरसा, that end of a couch where the head lies.

सिरि, a nutmeg.

सिरिस, a kind of flower.

सिरी फल = श्री फल, *q. v.*

सिलौट, a curry-stone.

सिवाला, a temple of the god Siv.

सिसिर, the cold and dewy season,
*comprising the months of Māgh
and Phālgun (January to March).*

सिहर, *v. n.* to shiver.

सिहरव, shivering.

सीँच = सिँच, *q. v.*

सीक, सिक्कि, a reed, a spit; the inter-
stice between two teeth, सीके सीके,
between all one's teeth: a kind of
net swinging from the roof of a
house, used to keep provisions
out of the way of animals;
Prov. कुङ्कुरक भागँ सीक टूट; it is
good luck for the dog, when the
silk breaks down.

सीका, *v. n.* to be cooked: सीकाल
cooked.

सीठ, सिठिया, (सिक्थक्), anything
soft and clammy, such as pān leaf
which has been chewed and spit
out, or indigo refuse.

सौतल, *adj.* cold, cool.

सौथ, (सिक्थक्) boiled rice.

सीबै सिँच = सिब सिँच, *q. v.*

सीमर, the "Seemul" tree, which
bears the silk-cotton, but has no
fruit, or fragrance, differing thus
from the fragrant sandal tree
(चानन), (*Vid.* XLIII, 2).

सीमा, bound, limit, border.

सीर, the fibrous root of any tree or
plant; the shrine of a family god-
dess.

सील, a stone: the Sālgrām stone;
Prov. सील, सुत, चारिबन्ध लै, बीच
गंगाक धार, एतक लै ब्राह्मण तँ ना करह

इतिवार; "if a Brāhman swear
even by the Sālgrām, his son, the
Haribans, and in the midst of the
Ganges,—Don't believe him."

सुइ, a needle.

सुकडौ, dried fish, *Prov.* सुकडीक बनीज
पशुपतीक दरसन, (in Nepāl) you can
both sell dried fish, and see (the
temple of) Paśupati.

सुकावि, a good, or wise poet.

सुखल, *adj.* dry.

सुझसार, *adj.* tender, delicate.

सुझल, *adj.* of good family.

सुखत, *adj.* of virtuous deeds.

सुख, happiness; सुख सार, the essence
of happiness.

सुखल, or सुखारल, *Part.* dry, dried;
loc. sing. सुखले, on dry ground.

सुखलाह, (*fem.* लहि) *Participial
adj.* dry.

सुखाव, *v. a.* to dry; सुखा, *v. n.* to dry
up, wither: become sad.

सुखारव, drying.

सुगवा, सुगा, शुगवा, a parrot.

सुघडित, *adj.* turning out well.

सुघ, *v. a.* to smell.

सुघब, smelling.

सुत (1), = सुत, to sleep, *q. v.*

सुत, a son; (*Vid.* LIX, 3), *cf.* हिति;
(*Vid.* XVIII, 5), the son of a
he-goat, *i. e.*, a he-goat, which is
the animal sacrificed to Debi.
Hence Debi is its enemy; (*Vid.*
XVII, 2), the son of Bali the
king of the earth was Bāpāsūr;
the son of ocean, the father (नात)
of Lakshmi, was the moon (चंद्र).

सुतनिहार, a sleeper; sleepy.

सुता, a daughter; (*Vid.* XVI, 3),

दक्ष सुता चारिम, = the fourth daughter of Daksh, *i. e.*, the fourth Lunar asterism, Rohini (see दक्ष); her husband (पति) was Som the moon.

सुताव, *v. a.* to cause to sleep: सयन सुताव, to put to sleep.

सुताएव, a causing to sleep.

सुदौन, a female Súdra, a maid-servant.

सुधा, ambrosia, nectar.

सुधाकर, the moon.

सुधारस = सुधा, *q. v.*

सुन, *v. a.* (Kanauji Pres. Part. Harkh. XI, 10, सुनते), to hear, cf.

सुनव, hearing. [खन.

सुनर, सुन्नर, सुंदर, *adj.* beautiful: *ironical proverb about an ugly husband*, एक तँ मौआँ मुँह बड़ सुनर, दोसर भरि मुँह पेआज, in the first place the Miyā's face is very handsome (*ironically*), and in the second place his mouth is full of onions, *i. e.*, it smells of them.

सुनराई, सुंदराई, सुनरताई, beauty.

सुनवाच, one who hears complaints.

सुनाव, *v. a.* to cause to hear; to tell.

सुंदर, (*fem.* सुंदरि), सुनर, सुन्नर, *adj.* beautiful.

सुंदरताई, सुंदराई, beauty.

सुनि, *v.* सुन.

सुनु = सुनू, 2. Imperat. of सुन, *q. v.*

सुन्न, *adj.* void, empty: solitary, lonely.

सुन्नर = सुंदर, *q. v.*

सुपरनडेंट, (*English*), a superintendent.

सुपुख, सुपुख, सुपुख, सुपुख, a good man, a good husband.

सुवदन, (*fem.* सुवदनि), *adj.* beautiful, handsome.

सुबुध, (*fem.* सुबुधि or सुबुधिनि) *adj.* wise, intelligent.

सुनेष, सुनेष, *adj.* comely, handsome.

सुभाव, nature, quality.

सुसतिमति, a lady who possesses a sweet mind, or thoughts.

सुसर, सुमिर, *v. a.* the following forms have been noted: 1 Prosp. Cond.

सुमिरिऐ; 2 Imperat. सुसरिष;

Pres. Part. सुमिरैत; Past Part.

सुमिरल; Indecl. Part. सुमिरि,

सुसरि, and (for metre) सुसरै: to remember, recollect.

सुसरन, सुमिरन, सुसरव, सुमिरव, remembrance, memory.

सुमुख, (*fem.* सुमुखि), *adj.* sweet-faced.

सुर, a tune, a sound: language, words.

सुरखी, (سرخي), redness; beauty.

सुरंग, *adj.* well-coloured: red.

सुरज, सुरज, सुरज, the sun.

सुरत, sexual pleasure, coitus.

सुरति, सुरति, (صورت), form, beauty.

सुरपति, the king of the gods, Indra; (Vid. XVI, 4), he is the god who wields the thunder-bolt, with which he slices off the wings of the mountains, hence mountains, and especially the Himālay, are considered his enemies.

सुरभि, fragrance, scent.

सुरवाल, a kind of veil worn by a man of respectability when going to see his wife at his father-in-law's house. It is supposed to hide his blushes; Prov. मौआँ एक

चलल सधुरारि, बाटहिँ खेल सुरवाल
उतारि, कन्या छलि से मादक गेल, गाछ
कटहर ओठ तेल, a Mīyā' went to
his father-in-law's house, and on
the road lifted up his veil: the
damsel was not there, having gone
to her mother's relations: he
counted his chickens before they
were hatched, (*see* कटहर).

सुरसरि, the river Ganges.

सुरज = सुरज, *q. v.*

सुशौतल, *adj.* very cool.

सुहारी, wheaten dough for making
हैड़ा, a rice-weevil. [cakes.

सुँड़ि, a distiller.

सुख, सुख, *adj.* happy.

सुखल, *adj.* dry.

सुगर, a pig.

सुद, सुँड़, an elephant's trunk.

सुक्ष, *v. n.* to see.

सुक्षव, sight.

सुत (1), सुति, *obl.* सुत (sūta), or
सुतै, the act of sleeping; *Prov.*
सुतक चटाई न, तसूक फरसाइश, there
isn't even a mat for him to sleep
on, and he asks for a tent.

सुत (2), *v. n.* to sleep; *See gram-*
mar: (Indecl. Pert. sometimes सुती
for sake of metre): सुति रह, to
lie down and sleep: Prov. सुतल
बी, बिआह होइअहि, I am sleeping
while my marriage is going on,
(of a sluggard): another form of
the verb is सुन.

सुतव, sleep.

सुति, (1) a kind of ornament, a neck-
ring.

सुति, (2), *see* सुत (1).

सुदिन, a propitious day.

सुन (1), = सुन, *q. v.*

सुन (2), = सुन, *q. v.*

सुप, a winnowing-basket, *see* कनसु-
पती; *Prov.* चालनि दूचल सुप के,
जनिवा सचहर जोड देद, the sieve,
which had a thousand holes in it,
sneered at the winnowing-basket.

सुर (or सुरै for metre), सुरज, सुरज,
सुरज, the sun.

सुरति, सुरति, (سورتي), appearance,
form; beauty.

से, *pron., subst. and adj., correl. of*
जे; the following forms have been
noted; nom., से (with rel. जे), सेह
(Vid. LXXXI. 10), सैह (with rel.
जैह, Vid. XVII, 7), and (Hindī,
F. 70) से; or emphatically, सेओ
सेहो, सेहओ, and सोए (Vid. LXII
4); obl. honorific, तनि (e. g.,
dat. तनि कऊँ, F. 6), तनिका, तनिकाँ
(Vid. LXXXI, 1, 10); non-hon.
वेहि (Sal. VI), वेहिँ (adverbially,
so, correl. to जेहिँ, as, F. 2), नाहिँ,
नाहो (final vowel lengthened for
metre), ता (frequent in com-
pounds, e. g., Vid. XVI, 2, तासम,
like that), तकरा: instr. तेँ (in F.
19, तेँई with emph. ई), frequently
used as an adverb; it is then
often written तेँ, तौ, तो, ते, or
(with emphatic ओ (Skr. अपि))
तेओ, तेओ, or तेओओ: genitive
hon., तनिक (or, agreeing with a
noun in an oblique case, तनिका),
तनिकर, तसु (common in poetry),
or तानि (only once, Vid. XVIII,
7); non-hon., तकर (or, agreeing
with a noun in an oblique case,

नकरा): *the forms तनि, तनिक, &c. are often spelt with न्द, thus तन्दि, तन्धिक, &c. : the word is usually correlative, but sometimes takes the place of the simple demonstrative ; he ; that : instr. तै, तै, &c., therefore ; तैयो, तैयो or तैय्यो (= Skr. तथापि), still, nevertheless.*

सेखान, (*fem.* सेखानि), सखान, full grown, blooming : wise, clever.

सेखानपन, cleverness.

सेखी, *pro.* even that.

सै, *sign of abl. ; see सै.*

सैभ = शंभ, *q. v.*

सेज, a mattress, bedding ; a bed.

सेन्ह, a burglar's hole, or mine.

सेन्हा, a register for the entry of daily receipts ; a day-book.

सेन्दिआ, an inhabitant of Sindh.

सेद, *v. a.* to warm another's body, *by applying to it the palm of the hand, previously warmed at a fire.*

सेनुर, सिंदुर, red lead, vermillion.

सेव, *v. a.* to serve.

सेवक, सेविक, *adj.* devoted : a worshipper : a servant.

सेवव, सेवा, service.

सेद जै, (*Vid.* LXXXI, 10), he alone.

सेदल्ला, a kind of turban worn by Muhammadans at the Muharram festival.

सेदयो, सेदो, *pro.* even that : even he.

सै, a hundred : *cf.* गुन.

सैन, सैना, an army, *Prov.* बिना सरदार सैना हन, an army without a General is lost.

सैयद, a Muhammadan title.

सैल, (سَل) the act of walking.

सैह, = से, (*correl. of जैह*).

सो, *v. n.* = खन, to sleep, *q. v.* ; a *Hindi word.*

सोदरी, the room in which a child is born, and in which the mother is kept for twelve days.

सोई *indecl. part. of सो, q. v.*

सोए = से, that (*adj.*).

सोँ, *see* सै.

सोग, sorrow.

सोगारल्ल, *adj.* mournful.

सोच, consideration ; anxiety.

सोझा, *adj.* straight.

सोझा, *prep.* before, in front ; *Prov.*

सगर गायेँ सोझा, चखवह ककरा सोझा, the whole village is full of enchanters, before whom dare you walk.

सोडा, a short stick of a handy length, a walking stick.

सोनी, the highest caste of Mithilá Bráhmans.

सोना, सोना (1), सोननाँ, gold. *The second form is not much used, and is said to be borrowed from Hindi.*

सोना, (2), *v. n.* to wash one's self, bathe.

सोत्वार, a goldsmith ; *Prov.* सौ सोनारक, एक लोहारक, a hundred taps of a goldsmith are equal to one stroke of a blacksmith's hammer.

सोप, or सोपि जा, *v. a.* to entrust, make over to a person.

सोपव, the act of entrusting.

सोकरना, a kind of metal vase, *not necessarily of gold, cf.* साधव सिंघ.

सोसा, brilliancy, beauty.

सोसित, *adj.* shining, beautiful.

सोस, a miser.

सोर, (سُر), noise, utterance.

सोलकन्ह, a low-caste man, a Sūdra.

सोलहो, *definite numeral*, the sixteen.

सोहर, a congratulatory song at the birth of a child.

सोहवेही, the cover of a small pot used at weddings; *see* सौक.

सोहाव, *v. a.* to comfort, please; cause to like, (*Vid.* XXX, 1), पति गृह

सखिहिं सोहायलि, they caused their friend to like (*i. e.*, they persuaded her to go into) the bridal chamber, *cf.* सखि.

सोहाएव, comforting.

सोहाय्योनि, *adj.* beautiful: sweet.

सोहायिनि, a beloved woman.

सौ, a hundred. [man.]

सौ = सँ, बिना पुरुष सौँ, without a सौँ, *adj.* whole, entire: the whole,

Prov. आधी छोड़ सौँ पर घावे, ऐसन डूबे याद न पावे, he who leaves the half to run after the whole, will drown himself in a bottomless (sea), *i. e.*, a bird in the hand is worth two in the bush.

सौकौ, (شوقین), *adj.* desirous, intent upon; *Prov.* सौकौ बिलारि क कमरक चोली, a cat, though desiring fine clothes, has only a blanket bodice.

सौतेला, a half brother.

श्याम, श्यामल, श्यामल, *adj.* dark: a name of Kṛishṇ.

खून, the wages of sewing.

खलि, "it is well," a Samskrit phrase of good omen, with which it is polite to commence a letter.

खानौ, the fifteenth nakshatra or lunar mansion.

खानि, खानिनाथ, खामी, a lord, a husband.

खास, breathing,—inspiration and expiration; *cf.* अथखास, उथखास.

खासिनि, a sister, while unmarried, and living in her father's house.

ह

हंशा, हंसा, or *improperly*, हँगा, a goose, a swan; a man's soul.

हंस, or *improperly*, हँस, *see* हस.

हंसावती, or *improperly*, हँसावती, the queen of king Bhīm Sain.

हकस, *v. n.* to pant, puff, *Prov.* बहयि बरद, पुनु हकसयि कुकुर, it is the bullock who works hard (but says nothing), while the (lazy) dog (does nothing and) pants.

हग, *v. n.* cacare.

हगना, one who stools much.

हगवास, (*fem.* हगवासि), *adj.* desiring to stool; *Prov.* सिकारक बैरि कुतिया हगवासि, when the time for hunting comes, the bitch retires.

हजार, (هزار), a thousand; हजारन, thousands.

हट, *v. n.* to turn aside.

हटिया, a market, (*said to be derived from हट, because only held once a week*).

हठ, obstinacy, wilfulness: हठ, *instrumental*.

हठन, *adv.* obstinately.

हड़बड़ी, confusion; *Prov.* हड़बड़ी बियाह, कनपट्टी सेनुर, the marriage takes place in such confusion, that vermilion is applied to the bride's

temples instead of to the parting of her hair.

हयर, a kind of vase.

हयरा, the wooden handle of a mill-stone.

हयवा, हाथ, the hand, fore-arm: a cubit.

हथिआ, the thirteenth nakshatra, or lunar mansion.

हथियार, हथियार, a weapon, a tool.

हथिवाह, an elephant-keeper.

हथिसार, an elephant stable; *Prov.*

टुटलो हथिसार, नौ घरक साँगह, even a broken elephant stable gives materials for building nine houses.

हथौटी, dexterity.

हन (1), *adj.* ruined, destroyed.

हन (2), *v. a.* to smite, strike: slay:

to fix firmly, हनि कै कँ गाड़ल, he buried deeply and fixed firmly; in *Vid.* XVI, 8, used in a neuter sense, to be fixed firmly, i. e., to be firm and solid.

हनव, a smiting.

हफीम, opium.

हवेली, (حويلي), a brick house.

हम, *pro.* 1st pers.; properly plural of मैं (1), *q. v.* but now-a-days used generally in the sense of the singular, see *gram.* § 64: the following forms have been noted; *nom.*, हम, or *emph.* हमजै, I also, we also (*Vid.* LXVIII, 1): *Obl.* हमरा; *dat.* हमजै (*Vid.* XLIX, 3), or *emph.* हमरजै, to me also: *gen. dir.* हमर, हमार, or *emph.* हमरो, mine also, even mine; a *gen. fem.*

occurs (*Vid.* LXXIII, 3, where हमरौ is a misprint) हमरि: there is an oblique *gen. form* हमरा, only agreeing with nouns in an *obl. case*, e. g. (*Sal.* XIX), हमरा (not हमर) घर में, in my house: *F.* 69 has the *Hindī* हमारे in a similar use: I: we.

हय, *interj.* alas!

हर (1), a plough: Siva, who is borne on a bull, (*Vid.* XVIII, 8), हर-वाहन, a bull; hence a lover, cf. the *tauri ruentis* of *Horace*.

हर (2), or हरि ले, *v. a.* (old 3, *Pres.* हरहिँ) to take away: snatch away: seize.

हरव, a seizing.

हरख (1), हरष (1), हर्ष, pleasure.

हरख (2), हरष (2) *v. n.* to be pleased.

हरखित, हर्षित, *adj.* pleased.

हरज, (حرج), loss, damage.

हरदि, or हरदी, turmeric.

हरवा, beads.

हरवाह, a ploughman.

हरहर, name of the marriage song of the bráhmans; the most essential part of it is the drum, hence the *Prov.* ढोल ढाक नहिँ, हरहर गीत, a marriage song, and no drum, = the play of Hamlet, with the part of Hamlet omitted.

हरान, *adj.* fatigued, weary.

हरास, *adj.* lean, wasted.

हरि, Vishnu: Krishna: a lion: the sky: a frog: a snake: a peacock. The following rhyme gives most of the meanings of this word,

हरि गरजल, हरि सुनल,
हरिक सबद सुनि, हरि चललाह,
हरि बाटे भँटल, हरि हरि गिरल,
हरिक प्रतापे, हरि बचलाह.

The sky thundered, and the frog heard it; when he heard the voice of the frog, the snake came along; the peacock met him on the road, the peacock attacked the snake; by the might of the peacock, the frog escaped; *cf.* सारंग.

हरिन, a deer: the marks on the face of the moon, which are supposed to resemble a deer; (*Vid.* XLI, 6) *The deer is said to have an undying affection for the moon, cf. the line, हरिन न परिहर हिमकर, सजनी, सह बर राऊ गरासे*, the moon does not desert the deer, preferring to endure being devoured by the demon of eclipse.

हरि खे, *see* हर (2).

हरिबासर, a kind of penance; a continued fast for two and a half days.

हरी = हरि, *q. v.*

हरौनी, a kind of bamboo, with short knots and a narrow perforation.

हर्ष, हर्षित, *see* हरख, हरखित.

हर्षनाथ, name of a living poet of Mithilá.

हल, *v. a.* to put in motion: strike.

हलाव, *v. a.* (2 Imperat. *Vid.* LXXIII, 3, हलविरे), to cause to put in motion; to impel, drive: to drive away, (*Vid.* LXXIII, 3) forsake.

हलुक, *adj.* light.

हवाल, (احوال) condition, state; *Prov.* बरक माया जाल, बरिआतक कोन हवाल, what kind of marriage procession is this, when the bridegroom is too poor to wear any thing over his head but a net.

हस, or हँस, *v. n.* (the following forms have been noted; 1, Imp. हसू; 3, हसयु; 3, Fut. हसत, हसतग; Pres. Part. हसैत; Past Part. हसल, Indecl. Part. हसि, हसिकै: to laugh, smile. *Prov.* हसइत देखि, कनइत नहिँ पाव, one lends with a smile, but has to weep, when one can't get the loan back; easy to lend, hard to get back.

हसव, a laugh.

हसो, *v. a.* to collect in armfuls.

हसोएव, a collecting.

हसिगमनि, *adj. fem.* walking like an elephant, a gait much admired in women.

हाए, हाय, or हाये, *interj.* alas.

हाकिम, (حاكم), a high Government servant.

हाजिर, (حاضر), *adj.* present.

हाट = हटिआ, *q. v.*

हाटक, gold.

हाड़, a bone: cattle, *see* राड़.

हाथ, (*Instr.* हाथै), the fore-arm, hand; a cubit.

हाथी, an elephant.

हानि, loss.

हाफौ, yawning.

हार (1), (हारे or हारा for metre), a wreath: necklace: = हाड़, a bone, rib.

हार (2), *v. a.* to lose.

हारव, losing.

हारी, a string of white beads.

हारनी, *adj.* lost; हिआ हारनी, broken-hearted.

हाल, (حال), account: tale, story: message: condition: *agricultural term*, moisture in the earth.

हावा, (هوا), wind, air; climate.

हासा, laughter, a smile.

हाहा, *interj.* lo! behold!

हिय, हिआ, the heart; हिआ हार, to be broken-hearted; हिआ हारनी, broken-hearted.

हित, हीत, a friend: benefit, advantage: those who are dear to one, one's family (*metaphorically*).

हिनक, &c., हिन, *genitive &c.*, of ई, this.

हिंदूपति, the lord of the Hindus.

हिम, boldness; snow; हिमधाम, the abode of snow, the moon: gold.

हिये, हिआ, हिरदय, हिदैय, the heart.

हिरा, a diamond.

हिसख, habit, custom.

हीत = हित, *q. v.*

हीन, *adj.* deprived of, without.

हील, *alliterative form of भील*, *q. v.*

ऊ, ऊँ, an emphatic termination: old sign of the plural.

ऊड़ार, ऊँड़ार, a wolf.

ऊकुम, (حكم), an order, command.

ऊन, ऊनक, &c., *oblique and genitive forms of खी*, that, *q. v.*: often written ऊनि for ऊन.

ऊर, *v. a.* to pound, or consolidate earth: hence to pound, to pummel.

ऊलास, or ऊलासे for metre, rejoicing, joy; *Prov.* मन ऊलास, तँ गाई गीत, when a man is happy he sings.

ऊलिमाल, confusion, turmoil, *Prov.* गाथीं करे ऊलिमाल, बऊ मगेहि चुंवा,

the whole village is in confusion, and yet the wife asks her husband for a kiss, (instead of looking after his property).

ऊर, ऊर, a thrust, a shove.

ऊरा, hog-baiting: killing a hog by baiting it with a herd of cattle, or an elephant.

हृदय = हिरदय, *q. v.*

हे, हे, *interjection*, O!

हेत, हेतु, a reason; कि हेत, why.

हेम, gold: snow, हेम गिरि, the Himá-laya.

हेमत गिरि, = हेम गिरि, *q. v.*

हेर, *v. a.* (the following forms have been noted; 2, *Simp. Pres.* हेरिऐ;

3, हेरै, हेरय, हेरयि; 2, *Imperat.*

हेरिअ; *Pres. Part.* हेरैत, हेरैत,

1, *Past* हेरलऊँ; 3, हेरलहि, हेरल;

Indecl. Part. हेरि: *Adv. Part.*

हेरितहिँ, or (*Vid.* XVIII, 8)

हेरइते): to gaze, look after, look

around: to search for; to see,

लोचन हेर, to throw a glance at,

हेरइ, a vagabond.

हेह, a fool; *Prov.* निचिन खते हेह,

जिनक गाथ न गोह, a fool, if he has

no cow (to take care of), sleeps

void of care.

हे, हेँ, *Hindí* for है, he is, they are, frequent in *H.*

हेकल, a necklace.

हेत, हेव, &c., see हो (2).

हो, (1), *interj.*, alas!

हो (2), *verb. subst.*; Great confusion exists in *Mithilá* concerning the conjugation of this verb, owing to the irregularity of its past participle, and also to confusion with another root अह or अक, also meaning, to be: अह, and हो are

both not improbably derived from the same *Skr.* root, but in *Maithil* they must be treated as distinct: Forms derived from the past part. of *हो* cannot be used as auxiliaries; forms derived from *अह* or *अक* are used either as auxiliaries or as simple verbs substantive meaning, to be, while other forms of *हो* are either used as verb substantives meaning, to be, or to become, or as auxiliary verbs, exactly like the verb *होना* in *Hindī*: According, however, to *Maithil* pandits, the existence of the root *अह* or *अक* is ignored altogether, and all forms are referred to the root *हो*: the following forms have been noted; A., derived from the root *अह* or *अक*; 1 *Simp. Pres.* *हैँ*; 3 *अहि*, *हो* (*है* & *हैँ* which appear frequently in *F.* are *Kanaujī* or *Hindī*): 1 *fut.* *हैब*; 3 *कैत*, *हैत*, *हैतैक*, *हैतऊ*: *Pres. Part.* *कैत*, *हैत*: B., derived from the root *हो*; 1 *Simp. Pres.*, and *Imperat.*, *होई*, *होऊ*, *होइरे*; 2 *होऊ*; 3 *होअथ*, *होए*, *होय*, *होइ*, *होइक*, *होअ*, *हो*, *होअथि*, *होइन्हि*, *होय*: 1 *Fut.* *होएब*; 3 *होएत* (*fem.* *होएति*), *होयत*, *होइत*, *होत*: 1 *Retro. Cond.* *होइतऊँ*; 3 *होइत*: *Pres. Part.* *होएत*, *होइत*: *Adv. Part.* *होइतहिँ*: 1 *Past* *भेलऊँ*,

or contracted (*Vid.* LXXIX, 2) *भेलौँह*; 3 *भेल* (*fem.* *भेलि*), or lengthened for metre *भेला* (*fem.* *भेली*), *भेलऊ*, *भेलै*, *भेलैक*, *भेलैन्हि*, *भेलाह* (*fem.* *भेलिहि*), *F.* has also the *Hindī* *भए* (63), and *भो* (22): *Indecl. part.* *भै*, *भए*, *भय*: 1 *Periphrast. Pres.* *होएत बी*; 3 *होइअकि*, *होइअथि*: to be: become, *उदास हो*, to become sorrowful, or disgusted, to show distress or aversion: to come into existence, rise (of a heavenly body), come (of the day): to live, be, *भेल*, it has been, *i. e.*, it has passed away, *cf.* "*fruit Ilium*": to take place, *होइत भोर*, as morning came, at day-break: *देखि भेल*, it was seen, with the *Indecl. Participle* in its proper sense of a verbal noun, *lit.* the act of seeing took place, so also *ठाढ़ि भेल*, he stood: *भै सक*, to be able to be: *हो जा*, 3 *Past* *भै गेलाह*, to happen, become.

होएब, existence; a coming into existence.

हो, *हौँ*, see *हो*, (2); in *F.* 59. *हौ* is for *Hindī* *हो*, 2 *Plur.*

होइहि, itch.

होँ, *interj.* stop! *Prov.* *कोइअ चाचे होँ*, a lazy fellow is always waiting for some one to cry "stop!"

कैत, see *हो* (2).

ADDENDA AND CORRIGENDA.

—

The following omissions should be supplied, and corrections made. They are printed on one side of the paper only to allow of easy correction.

A. Grammar.

§ 65. The genitive of मेँ is given as मेर or मेरा. Subsequent research has shown me that the form मेरा is an oblique genitive form, only agreeing with nouns in an oblique case : and that all pronominal genitives can take a similar oblique form. Thus, we get—

Direct genitive.

हमर
तेहर
अपन
एकर
जनिक

Oblique genitive.

हमरा
तेहरा
अपना
एकरा
जनिका, etc.

These oblique genitives cannot be used with nouns in the form of the Nominative case, but only with nouns in one of the Oblique cases.

Closely connected with the above, I have noted the following words, not pronouns, which also take an oblique form in चा

Direct.

पहिल, 'first.'
दोसर, 'second.'
तेसर, 'third.'
बड़, 'great.'
पहर, 'a guard.'
बदल, 'exchange.'

Oblique.

पहिला
दोसरा
तेसरा
बड़ा
पहरा सैँ, from (so and so's) guard.
बदला, 'in exchange.'

There are doubtless many others which I have not noted yet with certainty. Compare the oblique forms of verbal nouns in § 189.

The following examples will make the above remarks clear. The matter will be found treated at greater length in an essay shortly to be published in the Asiatic Society's Journal.

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM, i. e., DIRECT GENITIVES.

जकर बेदुली लाएल, तकर केहन सुखी, how wonderful must be the beauty of her whose *beduli* you have brought.

केकर बेटा (*see* के *in* *Vocab.*), whose son is he ?

हमर रोज हरज होइत, my means of livelihood will be spoiled.

ऊनक कानव सुनि, having heard her lamentations.

तकर अकरार लिखि दाखिल करह, write and file a bond to that effect (*lit.* of that)

अप्यन सब धन उड़ाए, भिखारि भै गेल, having wasted all his substance, he became a beggar.

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM,
i. e., OBLIQUE GENITIVES.

अपना चढ़ैक घोड़ी देल, he gave his own riding mare, (*lit.* the mare of his own riding).

संग समाज सखी आइलि ऊनका फुलवाड़ी, her companions and friends came into her garden.

हमरा सिरकी में, in my hovel.

तेहरा घर में, in thy house.

हमरा दरवाजा से ओकर दरवाजा बड़ि दूरि अछि, his doorway is very far from mine.

गृहस्थ अपना मन में कहलक, the farmer said to himself (*lit.* in his own heart).

§ 136. The 3d Non-Hon. Pres. has a common form देखइछि, not noted in the grammar.

§ 157. Another common form of the Perfect of the Intransitive verb runs as follows :

Honorific.

(1) सतल बी,

(2) सतल बी,

(3) सतल बयि,

Non-Honorific.

सतल बी,

सतल बह,

सतल अछि.

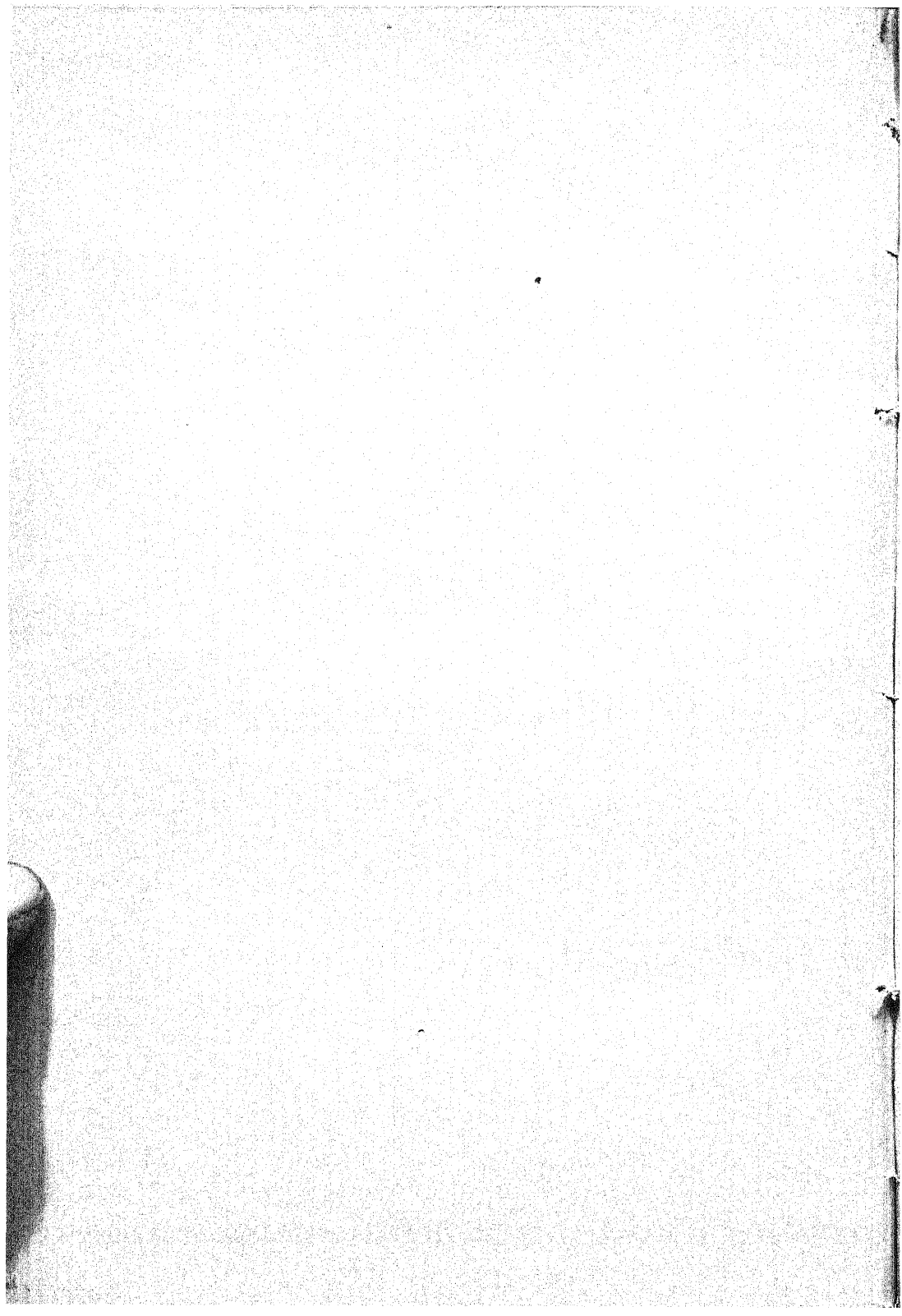
Fem. सतलि बी, &c.

As usual any other optional form of the Auxiliary may be used.

B. Chrestomathy.

I have attempted throughout to represent all *b*-sounds by ब, and all *w*-sounds by व, but several errata have crept in, especially in the Song of Salhes, and the first few lines of the Famine Song. The Vocabulary is, I hope correct in every case, and when there is any doubt, reference should be made to it.

People who write Maithili have a bad habit of writing *anunásik* for *anuswár*, in words in which the latter is the more correct. Thus they write सिंह instead of शिंह or सिंव, and संसय instead of संसय or सन्सय. I have fre-



quently followed this custom, and now regret that I have done so. Many, but not all, have been corrected in the Vocabulary. The commonest word in the text is सिँह (*Sih*, on pp 39 and 40) which should everywhere be corrected to सिंघ (*Singh*) which represents the correct pronunciation.

The following corrigenda should be made. Some are printer's errors or broken letters, and others are actual corrections of mistakes of mine or preferable readings.

Page	4;	Line 8;	for	स	read	मँ
	5	25		बच्चते		बच्चते
	6	29, 31		लेने		लेने
	7	6		लेने		लेने
	8	3		लेने		लेने
	9	5		सी		सौ
		21		माटी		माँटी
		30		ब्राह्मनीक		ब्राह्मनिक
10		14		बच्चन		बच्चन
		15		बाले		बाले
		20		गेल		गेलि
		21		अपना		अपन
		23		सुनाए		सुताए
		27		कुरी		कुरी
		29		तच्चौना		तच्चिना
		30		क		कै
11		1		खहारने		खहारने
13		10	from bottom	Read, 'bank of the Kamlá'.		
20 Márs.	I, 1		for	गळिया	read	गळिया
	,, I, 2			अंगन माँ		अंगनमाँ
	,, I, 2			अगुरीया		अगुरीया

Fam. Song. The song is generally printed correctly from the manuscript, but most of the following corrections are rendered necessary for the sake of metre :

Verse	5 read	पच्छ, बखान	Verse	23 read	बाँक
6		प्रड्ड सूड	25		बडू
7		चित्त मित्र	28		अन्स
9		होइ and not होइन्हि	31		जँट
11		बेपच्छ पच्छ	47		बन्सक
12		एका न	48		गुजर
13		रच्छा	53		संगे
17		खतमाहु not खेत माहु	56		बैठे
21		डरे	57		संग जात रह
22		गेल	71		पैचा

Many of the lines in the Famine Song are hopelessly beyond regular scansion.

Translation of Famine Song.

Verse 4, substitute for second half, 'upon such of the seed as did germinate, blessed Aślekhā rained.'

Verse 17 omit 'a field of,' and for 'even flesh,' read 'khetmās (Phaseolus radiatus).'

18 for 'a field of *funer*,' read '*janer*'.

43 footnote, read ठेहो.

Page 35 last footnote for देखिन read देखिनु.

36, ll. 10 and 13 read Daršana.

Bidyāpati, Text.

I The original copy of this song was very corrupt. A better copy has since been obtained. Read as follows :—

line 2 तितल वसन तन लागू। मुनिऊँवा मन समस्त भय जागू ॥

3 read अन्हारे for अन्हारे.

4 निज for नौज.

5 सन्सै for सँसे.

IV 2 आब.

V 1 सेँ.

Title of 2nd chapter, READ २ FOR १.

VI 4 कै बेरि.

XV 4 read सोहागिनि for सोह गिनि.

5 देखि.

6 पिवय.

XVI 1 देखलि.

XVII 5 for संगैअहि read मगइहि.

XX 1 read परहिँ.

XXIII 3 & 7 कैँ for कै.

12 उचीतौ for ऊनासे.

XXVI 2 जैतहिँ for जैतँहि.

XXVII 4 भाँपि देल.

XXX 4 घर for घन.

6 भनहिँ for भनडिँ.

XXXI 1 मोरि.

3 काठ.

XXXV 3 चकार for चकवा.

XXXVI 4 तैय्यो for तइयो.

XXXIX 5 अवशेखे for अवशेखे.

6 दंघे.

XL 4 दंघे.

7 तैयो for तँयो.

Title of 7th chapter : READ ७ FOR ६.

- XLII 3 read गुनहिं.
 XLIH 4 एहनि.
 6 चोतहि.
 XLIV 5 साध *for* साथ.
 XLV 1 से *for* सै.
 2 बजत.
 4 अनुनापक.

Title of 8th chapter : READ ८ FOR ७.

- XLVIII 1 read पिरीति.
 4 केचो is almost certainly incorrect for सिकिचो (cf. XLVII, 4). केचो which always has both syllables short will not scan.
 LIH 1 read गेचाने *for* जान.
 LVIII 4 आनक दुख के आन.
 LXI 5 नव.
 LXIII 7 नवो, नवो, पराने.
 LXV 4 पुरुख.
 LXVI 1 गेला *for* गेलाह.
 2 परतीति, भेला.
 5 २ *for* ३.
 LXVII 5 होए is required for हो, by metre.
 LXIX 1 This line will not scan. The insertion of हम after लता would complete the metre, but has no authority.
 4 read पड़ *for* अड़.
 8 ऊठि.
 LXX 5 भिंंगुर.
 LXXII 5 सन्सय.
 LXXIII 3 हमरि.
 LXXIV 4 निशासे.
 LXXV 1 परवस.
 4 भेटाविच.
 8 This line barely scans.

Title of 9th chapter : READ ९ FOR ८.

- LXXVII 2 read चौर.
 3 चिर.

Title of 10th chapter : READ १० FOR ९.

- LXXIX The metre of this song is hopeless: it may (by a little forcing) be classed as a *Thumari*.
 4 read के.

LXXX	3	धनिक विद्योगे, संसार.
LXXXI	4	केकर <i>for</i> ककर.
	8	सच्चे <i>for</i> सद्दय.
LXXXII	1	देखि लगइहि.
	6	चढ़ाबयि.

Translation.

- Song* 14 9 *read* 'and she hath stretched her brows like a bow.'
 16 *footnote* 27, *read* Yaśodā; 29, Sitā.
 22 4 *footnote*||, *read* नहिं.
 23 2 *read* Murāri.
 23 5 *omit marks of quotation, and read* 'she' *for* 'I,' and
 'her,' *for* 'my.'
 38 4 & 5 *read* shoreless *for* fathomless.
 39 6 The translation is that of the paṇḍits, and was the best
 I could get. I have since found that कौहकौहएल
 means 'very angry,' and that the whole line may be
 translated 'the bees rushed forth very angrily, and
 stung my lips': compare other words of the same
 form दनदनाएल, घनघनाएल, चलचलाएल, &c.
Title of 7th chapter: read VII *for* VI.
 XLIII 10 *read* rejoice *for* feast.
Title of 8th chapter: read VIII *for* VII.
 LXIX 8 *read* rejoice *for* feast.
 LXXIII 1 *read second half, 'thou laidst the life of thy soul before it.'*
Title of 9th chapter: read IX *for* VIII.
Title of 10th chapter: read X *for* IX.

Harṣṇāth, Text.

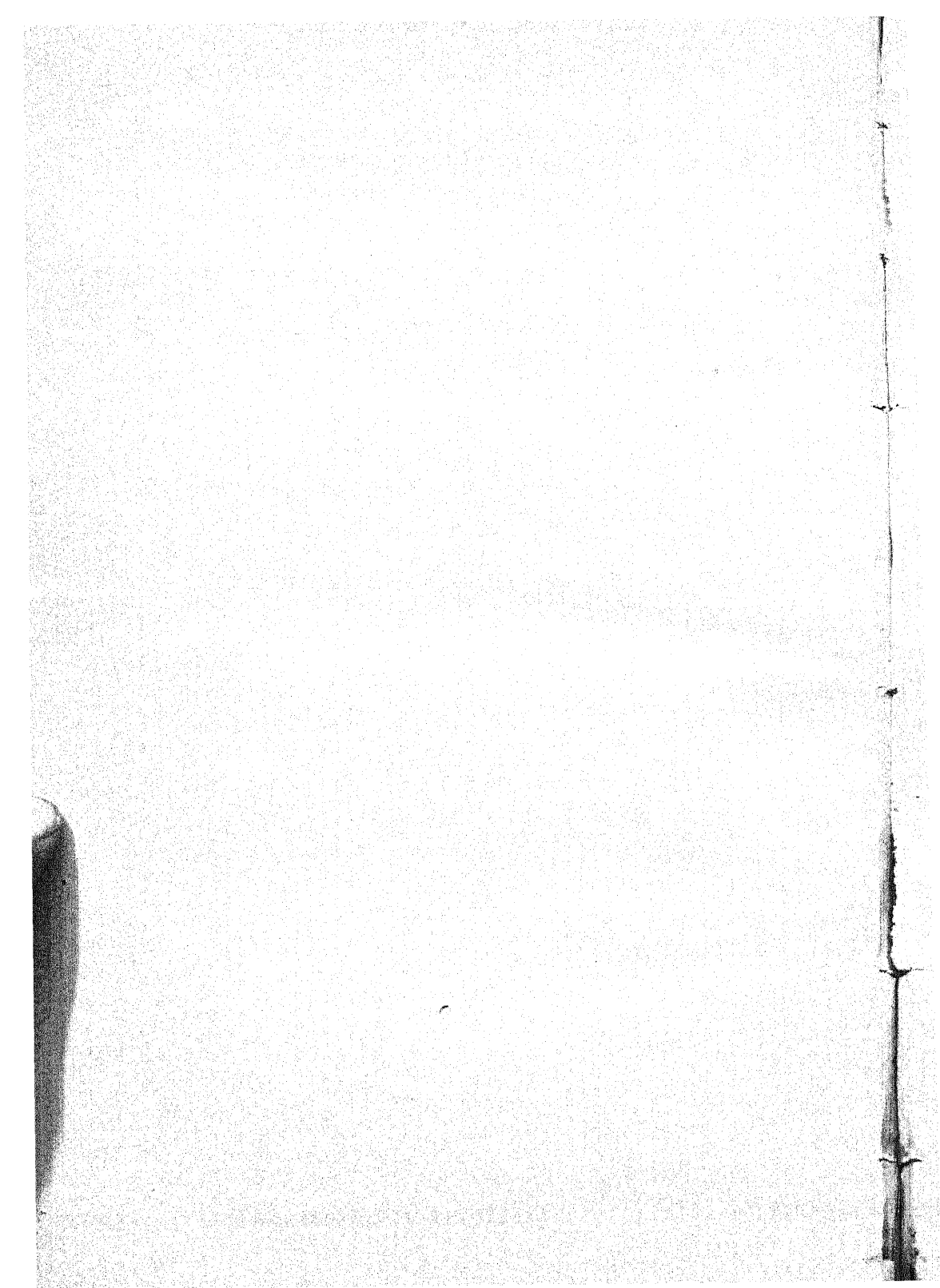
- II 10 & III 10 *read* मन दय *for* मनदय.
 V 2 देखइति.
 6 बिशेषे.
 VI 6 खंजन *for* 'जन.
 XI 11 मन दय *for* मनदय.
 XII 7 सन्सय.
 XIII 6 & XIV 6 मन दय.

Vocabulary.

In the vocabulary, verbal roots ending in आ, which form the Past Part. in ओल, are given with a final व; thus, उठाव, *Past Part.* उठाओल; but अघा, *Past Part.* अघाएल, see gram. § 167 add.

Art. अगताएव *read* अगताएव.

अघाव *read* अघा, *v. n.*, to be satiated, disgusted.



- Art. अचरा *add* 'अचरा is generally used as an oblique form of अँचर'.
- अभेला *read* अभेला.
- अहि *omit* 'used only in this form,' and *add*, 'see हो.'
- आ *read* आवत *for* अवत.
- आड़ *should be* आड़ि.
- उपट, *add* 'to rise'.
- ओभराव *read* ओभरा.
- औधाव *read* औधा.
- कनहा *read* में *for* स.
- करिका *read* करिका, and *not* कारका.
- काढावना *read* काढा बनाव.
- किङ्कियो, *add* 'or किङ्कियो'.
- कोह and कोहा (2), *omit these articles and substitute* 'कोहकोहाएल
adj. very angry,' *see erratum to trans. of Vid. XXXIX, 6.*
- गंगा *read* LXXVIII.
- गराएब, *read* गरासब.
- गराव *read* गरास *instead of* गराव.
- चित *read* पड़ *instead of* पड़व.
- जन *add* 'जना is usually used in a plural sense'.
- जौरि *read* रँठन.
- ठौठ *read* 'the throat', *instead of* 'the bill of a bird.'
- दडिमौ *read* आमिल.
- दिअ (2) *read* दिआ *instead of* दिअ.
- वँस *read* वंस, वन्स.
- बढ़ *read* बड़, *not* बड़.
- भाखा *read* भाखा, *not* भ खा.
- मेँ *for* 'cf. हमरि LXIII, 3' *read* 'cf. हमरि LXXIII 3.'